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ABRIDGMENT  
OF  
Mr. DAVID BRAINERD'S  
JOURNAL among the INDIANS.  
OR, THE  
RISE and PROGRESS  
OF A  
Remarkable WORK of GRACE among  
a Number of the INDIANS.  
IN THE  
Provinces of *New-Jersey* and *Pensylvania*.

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By DAVID BRAINERD Minister of the Gospel,  
and Missionary from the Honourable SOCIETY in  
*Scotland* for propagating Christian Knowledge.

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To which is prefix'd a Dedication to the said Society,  
By P. DODDRIDGE, D. D.

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- " *Isaiab* lv. 13. Instead of the Thorn shall come up the Fir-tree,  
and instead of the Briar shall come up the Myrtle-tree: And it  
shall be to the Lord for a Name, for an everlasting Sign, that  
shall not be cut off.
- " *Isaiab* lxv. 1. I am sought of them that ask'd not for me: I  
am found of them that sought me not: I said, behold me, be-  
hold me, to a Nation that was not called by my Name.
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L O N D O N:

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To the Honourable Society for  
 propagating Christian Know-  
 ledge in the Highlands of Scot-  
 land, and in Popish and Infidel  
 Parts of the World.

GENTLEMEN,



I am, Sir, a Friend of mine in a considerable  
 sense, to whom the Journal has been  
 communicated by a friend of mine, who has received it  
 from a Correspondent in America. When  
 I first perused this Abridgement, which  
 my Friend had made chiefly for his own  
 use, without the least thought of  
 printing it, I could not but be power-  
 fully



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To the HONOURABLE SOCIETY for  
propagating Christian Know-  
ledge in the *Highlands* of *Scot-*  
*land*, and in Popish and Infidel  
Parts of the World.

GENTLEMEN,

*Northampton,*  
*April 30, 1748.*

**T**HE Extracts from the Reverend  
Mr. *Brainerd's* Journal, which  
I am desired thus to offer to  
your candid Acceptance, were made by  
a Friend of mine at a considerable Dis-  
tance, to whom the Journal had been  
communicated by a pious Minister of  
his Acquaintance, who had received it  
from a Correspondent in *America*. When  
I first perused this Abridgment, which  
my Friend had made chiefly for his own  
Use without the least Thought of  
printing it, I could not but be power-  
fully

fully struck with the Contents of it, which appeared to me very wonderful. I had not then enjoyed an Opportunity of reading the whole Journal, and so could not judge of the Worth of this Abstract in Reference to that; but I saw enough of it to lead me to wish that it might pass into many more Hands, than that single Copy could reach. For I could not but hope it might, under the divine Blessing, excite in the Breasts of others that agreeable Mixture of Admiration and Joy, which I had felt in the Perusal of it; and might engage them likewise to glorify God for the Appearance of his Power and Grace in these wonderful Displays of the mighty Energy of his Gospel; that I hoped it might also animate the Prayers of many in favour of those who are employed in propagating it, and awaken my Brethren in the Ministry to bear their Testimony with greater Zeal and Affection, to those glorious Truths which have been the Power of God to the Salvation of those happy Creatures, who tho' so lately in the

the darkest and most wretched State,  
are now *Light in the Lord*.

These, Gentlemen, were the Views  
which led me to wish the Publication of  
these Papers, and I suggested it to my  
Friend, that as Mr. *Brainerd* was a Mis-  
sionary supported by your HONOURABLE  
SOCIETY, it might not be improper  
that with your Permission they should  
be inscribed to you. He entirely ap-  
proved the Design in general, but plead-  
ed his want of a Personal Acquaintance  
with any of you, as a Circumstance  
which rendered it less convenient for  
him to address you; especially as he  
was determined to conceal his Name.  
He therefore earnestly pressed me to  
take that Province on my self, and the  
rather as I have the Honour to be one  
of your corresponding Members; and I  
now return you my publick Thanks for  
the very obliging Manner in which you  
have been pleased to signify, by your  
worthy Secretary, your Readiness to ac-  
cept this little Tribute of Respect; while  
I present it, give me Leave most heartily  
to congratulate you on that great Satis-  
faction

faction with which I am sure you must  
 receive these good Tidings from a far  
 Country, relating to that signal Blessing  
 which God hath been pleased to com-  
 mand on the Ministry of his faithful Ser-  
 vant the Author. It would doubtless  
 have been occasion of great Rejoicing,  
 had he been a Stranger to you ; But as  
 he was sent out, and in a great Measure  
 as to his temporal Accommodation sup-  
 ported in his Mission by your Bounty,  
 you must have a peculiar Delight in these  
 wonderful Records of his Success. Most  
 sincerely do I sympathize with you in  
 that Grief which I am sure the melan-  
 choly News of his Death must give you ;  
 but I persuade my self that God will not  
 suffer this sacred and noble Cause to die  
 with him. He will, I trust, animate  
 others to engage in it, with the like In-  
 tegrity, Charity, and Zeal ; and may  
 they be wafted on to the Scene of these  
 glorious, tho' humble Labours on a Gale  
 of fervent Prayers from the Hearts of  
 thousands who can assist them no other  
 Way. Nor can I forbear expressing my  
 Desire and my Hope, that the important  
 Facts



Facts mentioned in this Abstract, and more largely recounted in the Journal itself which I could wish in the Hands of every Reader, may be a Means of exciting many to join your useful Society, which so candidly receives Protestants of all Denominations, in Prosecution of a Design in which all are equally concerned. While I offer my best Wishes for its Success abroad, I cannot but express them likewise for the Prosperity of your Missionaries to the *Highlands of Scotland*, that the rude and untaught Inhabitants of that Part of our Country, may be subdued to the Discipline of true Religion, and by a natural and happy Consequence to a due Sense of their Happiness under the present Government. The Calamities which have lately been produced by the Want of it, concur with many other Considerations to illustrate the Necessity and Importance of that Design, which gave Rise to your pious Association. May that original End be so fully answered, as to leave you at Leisure to attend with greater Intensity than ever to your Mission abroad !



broad! May the Narration here presented to the Reader give it an additional Strength, and may that generous Zeal for the Christian and Protestant Cause, which inspires your Counsels and excites your Liberalities to such wise and noble Efforts, be graciously accepted of God, and repay'd with the Blessings of Time and of Eternity.

*I am,*

*with the greatest Respect,*

*Gentlemen,*

*Your most obedient,*

*Humble Servant,*

**P. DODDRIDGE.**

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THE  
RISE and PROGRESS, &c.

*Crofsweekfung* in *New-Jersey*, June 19,  
1745.

HAVING spent most of my Time for more than a Year past in the Forks of *Delaware* in *Pensylvania*, and not having had any considerable Appearance of Success among the *Indians* there, upon hearing that there was a Number of *Indians* at *Crofsweekfung*, in *New-Jersey*, near fourscore Miles Southeastward from the Forks of *Delaware*, I came hither this Day to try what might be done towards christianizing them.

I found very few Persons at the Place I visited, and perceived the *Indians* in these Parts were very much scatter'd, there being not more than two or three Families in a Place, and these small Settlements six, ten, fifteen, twenty, and thirty Miles distant, and some more, from the Place where I then was. However I preached to those few, and they appear'd well-disposed, and not inclined to object and cavil, as the *Indians* generally did.

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Upon my telling them that I would willingly visit them again the next Day, they readily set out, and travel'd ten or fifteen Miles, in order to give Notice to some of their Friends; so that on the 22d their Number, which at first consisted of about seven or eight Persons, was increased to near thirty; and there was not only a solemn Attention among them, but 'twas apparent that some considerable Impressions were made upon their Minds by Divine Truths. Some began to feel their Misery and perishing State, and to be concerned for a Deliverance from it.

*Lord's Day, June 23.* Preach'd to the *Indians*, and spent the Day with them. Their Number still increas'd, and all with one Consent seem'd to rejoice in my coming among them. Preach'd again at their Desire, and upon their own Motion on the 24th. To see poor *Pagans* desirous of hearing the Gospel of Christ, animated me exceedingly, tho' I was now very weakly, and my Spirits much exhausted. Preach'd again the 27th. Their Number now amounted to forty Persons. And the next Day they requested me to preach twice a Day to them, being desirous to hear as much as they possibly cou'd, while I was with them. I chearfully complied with their Motion, preaching twice a Day to them till the 2d of *July*; they being now between forty and fifty Persons, old and young, and they attended with the greatest  
Seriousness

Serioufness and Diligence, and a considerable Concern for their Souls became very apparent among sundry of them.

July 2d. Was obliged to leave them, thinking it my Duty, as soon as Health would admit, to visit those at the Forks of *Delaware*. However, I spent some considerable Time, before I left them, in discoursing with them in a more private Way, enquiring of them what they remember'd of the great Truths which had been taught them, and may justly say it was amazing to see how they had receiv'd, and retain'd, the Instructions given them, and what a Measure of Knowledge some of them had acquir'd in a few Days. At parting, they all earnestly enquired when I would come again, and of their own accord agreed to meet and live together, when I came again, during my continuance with them; and that they would do their utmost to gather all the other *Indians* in these Parts. One in particular told me, with Tears, *she wished God would change her Heart*. Another, *that she wanted to find Christ*. And an old Man, who had been one of their Chiefs, wept bitterly with Concern for his Soul.

The encouraging Disposition and Readiness to receive Instruction now apparent among them, seems to have been the happy Effect of the Conviction that one or two of them met with some Time since at the Forks of *Delaware*, who have since endeavoured



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to shew their Friends the Evil of Idolatry, &c. which, tho' they at first derided, has perhaps put them into a thinking Posture of Mind, or at least excited in some of them a Curiosity to hear more of Christianity. And this gives me Encouragement to hope that God may in such a manner bless the Means I have used with *Indians* in other Places. If so, may his Name have the Glory of it; for I have learnt by Experience, that he only can open the Ear, engage the Attention, and incline the Heart to receive Instruction.

*Forks of De'aware in Pensylvania 1745.*

*Lord's Day, July 14.* Discoursed to the *Indians* twice, several of whom appear'd concern'd, and in some measure convinc'd of their Sin and Misery, so that they wept much. Preached again the 18th, and some of them appear'd concern'd for their Souls. *Lord's Day* the 21st. Preached to my People; then to a Number of white People present; and in the Afternoon to the *Indians* again. Many wept freely. Afterwards I baptized my *Interpreter*, and his Wife, who are both Persons of some experimental Knowledge in Religion; and were the first I baptized among the *Indians*.

When I first employ'd him in this Business last Year, he was well fitted for his Work, in regard of his Acquaintance with both the

*Indian*



*Indian* and *English* Languages: But he seem'd to have little or no Impression of Religion upon his Mind, and being thereby incapable of understanding, and communicating to others many things of Importance, I labour'd under great Disadvantage in addressing the *Indians*, for want of his having an experimental as well as more doctrinal Acquaintance with Divine Truths. He indeed behaved soberly after I employ'd him (altho' before he had been a *hard Drinker*) and seem'd desirous the *Indians* should renounce their *Heathenish* Notions; but still seem'd not to have a due Concern about his own Soul till he had been with me a considerable Time. But last *July*, while I preached to an Assembly of white People with more Freedom and Fervency than usual, he was somewhat awaken'd to a Concern for his Soul, so that the next Day he talk'd with me freely about his spiritual Concerns; and for some Time after this he address'd the *Indians* with more Concern and Fervency than formerly.

But these Impressions seem'd quickly to wear off, and he grew secure again till late in the *Fall* of the Year; at which Time he declined much in his Health, and continued ill several Weeks; and then Divine Truth took hold of him, and made deep Impressions on his Mind: His Mind was burthen'd from Day to Day, and it was now his great

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Enquiry—*What he shou'd do to be saved.* His spiritual Trouble prevail'd, and he had little Rest Day or Night; and while he was striving for Mercy, he saw, he says, an *impassable Mountain* before him; his Way was hedg'd up with Thorns, that he cou'd not stir an Inch further. He saw 'twas impossible for him ever to help himself; *it signified just nothing at all for him to strive and struggle any more.* And here, he says, he gave over striving, and felt that it was a *gone Case* with him, as to his *own Power*, and that all his Attempts were, and wou'd be, for ever vain and fruitless; and yet was now more calm and composed under this View of Things than he had been while striving to help himself. At this Time he felt himself in a miserable and perishing Condition. And tho' he had not been so bad as many others, had not been wont to steal, quarrel, and murder, yet he saw plainly that he had never done one good thing (as he express'd it.) Tho' he knew he had done many things that were right, he had been kind to his Neighbours, &c. yet still his Cry was *he had never done one good thing.* “I knew, said he, I had not been  
“so bad as some others in some things, and  
“had done many things which Folks call  
“good, but *all this did me no good now.* I  
“saw that all was bad, and that I had never  
“done one good thing. And now I thought  
“I must sink down to Hell, and there was

“no Hope for me, because I never could do  
 “any thing that was good.” And he not  
 only saw, he says, what a miserable State he  
 himself was in, but he also saw the World  
 around him, in general, were in the like  
 perishing State. He saw that the Life he  
 had lived was the Way to eternal Death, and  
 that he was now on the Brink of endless Mi-  
 sery.

After he had been some Time in this Con-  
 dition, and had given up all for lost, as to  
 his own Attempts, then, he says, it was born  
 in upon his Mind, as with an audible Voice  
 —*There is Hope — There is Hope.* He cannot  
 remember any distinct Views he then had of  
*Christ*; but these Exercises of Soul produced  
 a very great Change in the Man, so that it  
 might justly be said, he was become *another*  
*Man*, if not a *new Man*. Hereupon there  
 was a great Change in his Temper, Dis-  
 course, and Behaviour; and especially there  
 was a surprizing Alteration in his publick  
 Performances. He now address’d the *Indians*  
 with admirable Fervency, and when I had  
 concluded my Discourse, and was gone, he  
 would tarry behind to repeat and inculcate  
 what had been spoken.

The Change is abiding, and his Life un-  
 blemish’d to this Day. He seems to have a  
 very considerable Experience of spiritual Ex-  
 ercise, and discourses freely of the Conflicts  
 and Consolations of a real Christian. His  
 pleased

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Heart echoes to the Soul-humbling Doctrines of Grace, and he never appears better pleased than when he hears of the absolute Sovereignty of God, and the Salvation of Sinners in the way of *Free Grace*. And, upon the whole, I have Reason to hope that he is created anew in Christ Jesus to good Works.

July 23. Preached to the *Indians*, and again the 26th, and afterward baptized my Interpreter's Children. *Lord's Day*, the 28th, Preached again; when some of them seemed more thoughtful than ever about Soul-Concerns. Seeing my Interpreter and his Household baptized, they owned, made them more concerned than any thing they had seen or heard before. There was indeed a considerable Appearance of Divine Power among them at the Time that Ordinance was administered. On the 30th, Discoursed to a Number of them, and gave them particular Advice and Direction, being now about to leave them for a Time, in order to renew my Visit to the *Indians* in *New-Jersey*. They were very attentive to my Discourse, and earnestly desirous to know when I would return to them again.

*Croswekesung* in *New-Jersey*, 1745.

Aug. 3. I found a Number of the *Indians* here under a deep Concern for an Interest



in Christ; their Convictions of their sinful and perishing State having been much promoted by the Labours of the Rev. Mr. *William Tennent*, to whom I had advised them to apply for Direction in my Absence. This Day I preached to them with some View to *Re. xxii. 17. And whosoever will, let him take the Water of Life freely.* The Lord, I am perswaded, enabled me to set before them the Lord Jesus Christ, in a manner somewhat *uncommon*, as a kind and compassionate Saviour, inviting distressed and perishing Sinners to accept everlasting Mercy. And a surprising Concern soon became apparent among them. There were not above two among twenty adult Persons that I could see with dry Eyes.

*Lord's Day*, the 4th. Being invited by a neighbouring Minister to assist in the Administration of the Lord's Supper, I took the *Indians* along with me, near fifty in all, who attended the several Discourses of the Day, and all seemed to have their Concern in some Measure raised. Now a Change in their Manners became visible. In the Evening, when they came to sup together, they would not taste a Morfel till they had sent for me to come and ask a Blessing on their Food, at which Time some of them wept, especially when I minded them how they had in Times past eat their Feasts in *Honour to Devils*, and neglected to give God Thanks.

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The next Day, after a Sermon had been preached by the other Minister, I preached, and concluded the publick Work of the Solemnity, and many of the *Indians* were deeply impressed. In the Evening, I discoursed to them, and found them universally engaged about their Soul's Concern, enquiring, *What they should do to be saved?* One Woman, who had been under deep Concern ever since she heard me preach in *June* last, now obtained Comfort. She seemed to be filled with Love to Christ, and appeared afraid of nothing so much as of grieving and offending him whom her Soul loved. On the 6th in the Morning, I discoursed to the *Indians* at the House where we lodged: And in the Afternoon, at the Place where I have usually preached to them. There appeared nothing very remarkable till near the Close of my Discourse, and then Divine Truths were attended with a surprising Influence. There were scarce three out of forty that could refrain from Tears and bitter Cries. They all, as one, seem'd in an Agony of Soul to obtain an Interest in Christ: And the more I discoursed of the Love of God in sending his Son to suffer for the Sins of Men, and invited them to come and partake of his Love, the more their Distress was aggravated, because they felt themselves unable to come. It was surprising to see how their Hearts seemed to be pierced

pierced with the tender and melting Invitations of the Gospel, when there was not a Word of Terror spoke to them.

Two Persons this Day obtained Relief and Comfort, which, when I came to discourse with them particularly, appeared solid, rational and scriptural. Being asked what they wanted God to do further for them, they replied, in their vulgar Way, *They wanted Christ should wipe their Hearts quite clean, &c.*

*Aug. 7.* Preached to the Indians from *Isa. liii. 3, — 10.* Most were much affected, and many in great Distress for their Souls, and some few could neither go nor stand, but lay flat on the Ground, crying incessantly for Mercy. Several were newly awaken'd, and I found two Persons more that had newly met with Comfort.

*Aug. 8.* Preached to them again from *Luke xiv. 16, — 23.* Their Number was now about sixty five. There was much visible Concern among them while I was preaching: But afterwards, when I spoke more particularly to one and another, whom I perceived to be under much Concern, the Power of God seemed to descend upon the Assembly *like a rushing mighty Wind*, and with an astonishing Energy bore down all before it. I stood amazed at the Influence which seized the Audience almost  
univer-

universally, and could compare it to nothing more aptly than the irresistible Force of a mighty Torrent, or swelling Deluge, which with insupportable Weight and Pressure sweeps before it whatever is in its Way. Almost all Persons of whatever Age were bowed down with Concern together, and scarce one was able to withstand the Shock of this surprising Operation. Old Men and Women, who had been drunken Wretches for many Years, and some little Children, not more than six or seven Years of Age appeared in Distress for their Souls, as well as Persons of middle Age. The most stubborn Hearts were now obliged to bow. A principal Man among them, who before was secure and self-righteous, because he knew more than the generality of the *Indians*, was now brought under solemn Concern for his Soul, and wept bitterly. Another Man in Years, who had been a *Murderer*, a *Pawwaw*, or Conjuror, and a notorious Drunkard, was brought now to cry for Mercy with many Tears, and to complain he could be no more concerned tho' in so great Danger.

They were almost universally praying and crying for Mercy in every Part of the House, and many out of Doors, and Numbers could neither go nor stand. None seemed to take Notice of those about them, but each prayed

as freely for themselves as if they had been every one by themselves in the closest Retirement. It seemed to me there was now an exact Fulfilment of that Prophecy, *Zech. xii. 10, 11, 12.* For there was now a great Mourning like the Mourning of *Hadradrیمان* — and each seemed to mourn apart. 'Twas a Day wherein I am perswaded the Lord did much to destroy the Kingdom of Darkness among this People.

This Concern in general seemed most rational. Those who had been awakened long before, complained chiefly of the Badness of their *Hearts*, and those newly awakened, of the Badness of their *Lives* and *Actions*. Those who had lately obtained Relief, were filled with Comfort, and seemed to rejoice in Christ Jesus: And some of them took their distressed Friends by the Hand, telling them of the Goodness of Christ, and the Comfort that is to be enjoyed in him, and invited them to come and give up their Hearts to him. Others in the most honest and unaffected Manner were lifting up their Eyes to Heaven, as if crying for Mercy for the distressed ones around them.

One remarkable Instance I can't let pass; a young *Indian* Woman, who, I believe, never before so much as knew she had a Soul, called at my Lodging, and when I told her



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I intended presently to preach, laugh'd, and seem'd to mock: But I had not gone far into my Discourse, before she felt *effectually* that she had a Soul; and before I concluded, was so convinced of her Sin and Misery, that she seemed like one pierced thro' with a Dart, and cried out incessantly. She could neither go nor stand, nor sit without being held up. After publick Service, she lay along, praying earnestly, and the Burden of her Prayer was, *Giittumáukaliimméh wéchaiiméh kmeléh Ndáb*, i. e. *Have Mercy on me, and help me to give you my Heart.* And thus she continued incessantly praying many Hours. It was indeed a surprising Day of God's Power, and seemed enough to convince an *Atheist* of the Truth, Importance and Power of God's Word.

*Aug. 9.* Spent most of the Day in discoursing with them privately. In the Evening discoursed to them publickly. There were now present about seventy Persons. I open'd and apply'd the Parable of the Sower, *Mat. xiii.* There were many Tears among them, but no considerable Cry. Some were much affected with a few Words spoken from *Mat. xi. 28.* Afterwards, while I was discoursing to two or three of the awakened Persons, a Divine Influence seemed to attend what was spoken, so that, altho' I spoke not a Word of Terror, but was setting



ting before them the Fulness and All-sufficiency of Christ's Merit, and his Willingness to save all that came to him, and pressed them to come without Delay, they cried out in Anguish of Soul. The Cry of those was heard by others, who, tho' scattered before, immediately gathered around. I proceeded in the same Strain of Gospel-invitation till all, except two or three, were melted into Tears and Cries, and seemed in the greatest Distress to secure an Interest in the great Redeemer. There was indeed a very great Mourning among them, and yet, as before, every one seemed to mourn apart. Almost every one was praying and crying for himself, *Gutteemaukaleemneh, Gutteemaukaleemneh*, i. e. *Have Mercy upon me, have Mercy upon me.*

I found two or three more who had obtained Comfort since the Evening before, and these, with the others who had obtained Comfort, were together rejoicing much that God was carrying on his Work with so much Power among them. The next Day I discoursed more privately to those who had obtained Comfort, and they seemed much melted with Divine Things, and earnestly desirous to be with Christ. When I had told them of the godly Soul's perfect Purity, and full Enjoyment of Christ, that I might make Way for speaking of

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the

the Resurrection of the Body, I said,—But perhaps some of you will say, I love my Body as well as my Soul, and I can't bear to think my Body should lye dead, if my Soul is happy.—They interrupted me, crying, *Muttob, Muttock*, i. e. No, no.

When I had spent some Time with these, I returned to the other *Indians*, and discoursed to them from *Luke xix. 10.* I had not preached long, before their Concern rose to a great Degree, and the House was filled with Cries and Groans. And when I insisted on the Compassion and Care of the *Lord Jesus* for *those that were lost*, that thought themselves undone, and could see no way of Escape; this melted them down the more, and aggravated their Distress, that they could not come to so kind a Saviour. I found many who before had been but slightly awakened, were now deeply wounded with a Sense of their Sin and Misery; and one who had newly received Comfort after pressing Distress from Day to Day.

*Lord's Day, Aug. 11.* Discoursed in the Forenoon on the Parable of the Prodigal Son. Observed no such remarkable Effect of the Word as in Days past. In the Afternoon discoursed on Part of *St. Peter's* Sermon, *Acts ii.* And at the Close of my Discourse to the *Indians*, made an Address to  
the

the white People, Quakers, and others, and Divine Truths seemed then to be attended with Power both to the *Indians* and *English*, as one or two were newly awakened this Day, who never appeared to be moved with Concern for their Souls before; and those who had obtained Comfort appeared humble and devout. I was refreshed to see the Tenderness of Conscience manifest in some of them. One Woman appearing very sorrowful in the Morning, upon Enquiry, I found she had been angry with her Child the Evening before, and was fearing her Anger had been inordinate and sinful, which made her weep for several Hours together.

*Aug. 14.* Spent the Day with the *Indians*. One Man having put away his Wife, and taken another Woman, (as is common among them) being now brought under serious Impressions, was fully convinced of the Wickedness thereof, and desirous to know what God would have him to do. It appearing that she had given him no just Occasion by *Unchastity* to desert her, and that she was willing to forgive what was past, and insisted on it as her Right to enjoy him, he was told that it was his indispensable Duty to renounce the Woman he had last taken, and receive the other, who was his proper Wife, with which he readily

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and chearfully complied, and did both in a publick Manner. I was not without Fears lest this Proceeding might be like putting *new Wine into old Bottles*, but it seemed to have a good rather than an ill Effect among the *Indians*, who generally owned that the Laws of Christ about Marriage were good and right. In the Afternoon I preached from *Acts* x. 34, &c. They still attended and heard as for their Lives.

The next Day preached from *Luke* iv. 16, ——— 21. The Word was attended with Power on the Hearts of the Hearers. There were many Tears and Cries. Some were newly awakened, who came but this Week. The Passions of the Congregation in general were not so much moved as in Days past, but their Hearts seemed as solemnly and deeply affected with Divine Truths as ever.

*Aug.* 16. Found one who had got Relief and Comfort after pressing Concern, and could not but hope her Comfort was of the right Kind. In the Afternoon preached from *John* vi. 26, ——— 34. Divine Truths were attended with considerable Power on the Audience. Particularly there were two Persons newly awaken'd. One of them was lately come; the other had all along been very attentive, and desirous of being awaken'd, but could never before get any lively



lively View of her perishing State: But now her Distress was such, that I thought I had never seen any more pressing. And sundry old Men were in Distress for their Souls, so that they could not refrain from weeping and crying out. God is powerfully at work among them; and yet some few who felt a Commotion in their Passions in Days past, seem now to discover that their Hearts were never duly affected. I never saw the Work of God appear so independent of Means as at this Time. God's Manner of working upon them appeared so entirely supernatural, and above Means, that I could scarce believe he used me as an *Instrument*, or what I spake as *Means*, of carrying on his Work. I seem'd to do nothing, and indeed to have nothing to do, but *stand still and see the Salvation of God*, and found myself obliged and delighted to say, *Not unto us, not unto Instruments and Means, but unto thy Name be the Glory.*

Next Day found one who had been one of my Hearers at the Forks of *Delaware* more than a Year, and followed me here under deep Concern for his Soul, has newly obtained Relief and Comfort, which I have abundant Reason to hope is well grounded and truly divine. Afterwards discoursed publickly from *Acts* viii. 29, — 39. and took occasion to treat concerning Baptism.

Lord's

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*Lord's Day, Aug. 18.* Preached in the Morning to an Assembly of white People, made up of *Presbyterians, Baptists, Quakers, &c.* afterwards preached to the *Indians* from *John* vi. 35—40. Their Concern was not so visible as what has appear'd of late. The next Day preach'd from *Isa.* lv. 1. Divine Truths were attended with Power on those who had receiv'd Comfort, and others also. Numbers of poor impotent Souls waited at the *Pool* for *healing*, and the *Angel* seem'd, as at other Times, to trouble the Waters.

*Aug. 23.* Spent some Time with the *Indians* in private Discourse; afterwards preached to them from *John* vi. 44—50. And on the 24th discoursed to them in order to their receiving the Ordinance of Baptism. When I open'd to them the Nature of the Ordinance, the Obligations attending it, the Duty of devoting ourselves to God in it, and the Privilege of being in Covenant with him; some of them seem'd to be filled with the Love of God, and refreshed with the Hopes of enjoying the blessed Redeemer. I then discours'd publicly from *1 Thes.* iv. 13—17. There was some visible Concern, which was afterward increased by some further Exhortation given them to come to Christ, and give up their Hearts to him, that they might be fitted to *ascend, and meet him in the Air*, when he shall *descend with a Shout, and the Voice of the Archangel.*

There

There were several *Indians* newly come, who thought their State good because they had learn'd to read, and been civilized, by living with the white People. With these I discoursed particularly after publick Worship, and was surprized to see their self-righteous Disposition, tho' they appear'd utterly Strangers to their own Hearts, and altogether unacquainted with the Power of Religion. After much Discourse, one of them seem'd to be convinced that *by the Deeds of the Law no Flesh living could be justified*, and wept bitterly, enquiring *what he should do to be saved*. This was comfortable to others who had gained some experimental Knowledge of themselves, and had been grieved with the Conversation and Conduct of these *New-comers*.

*Lord's Day, Aug. 25.* Preached in the Forenoon from *Luke xv. 3—7*. There being a Multitude of white People, I made an Address to them at the Close of my Discourse to the *Indians*, but cou'd not so much as keep them orderly; for Scores of them kept walking, and gazing about, and behaved more indecently than any *Indians* I ever address'd, which so sunk my Spirits I could scarce go on with my Work. In the Afternoon discours'd from *Rev. iii. 20*. The *Indians* behaved seriously, while many others were vain. Afterwards baptized twenty-five *Indians*, fifteen Adults, and ten Children. Most  
of

of the Adults I have comfortable Reason to hope are renewed Persons, and not one of them but what I entertained some Hopes of. When the Crowd was gone I discoursed to the baptized Persons in particular, minded them of the solemn Obligations they were now under, warn'd them of the dreadful Consequences of careless living, and encouraged them to Watchfulness and Devotion. This was a sweet Season. Their Hearts were engaged and chearful in Duty, and they rejoiced they had in a solemn publick manner dedicated themselves to God. They took each other by the Hand with Tenderness and Affection, while I was discoursing to them; and sundry of the other *Indians* were much affected, and wept bitterly, longing to be Partakers of the same Joy.

*Aug. 26.* Preached from *John vi. 51—55.* After I had discours'd a while, I address'd those in particular who entertained Hopes that they were *passed from Death to Life*, open'd to them the Nature of those Consolations Christ gives his People, and which, I trusted, he had bestow'd on some of them. I no sooner began to discourse in this Strain, but the dear Christians in the Congregation began to be melted with Love to Christ, and Desires after him. They wept affectionately, and yet joyfully, so that this was a tender, humble, delightful Melting, and appear'd to be the genuine Effect of *a Spirit of Adoption.*

The



The Influence seem'd to spread from these thro' the whole Assembly, and many who had not yet found Christ as their Saviour were engaged in seeking after him. Their Number was now about ninety-five Persons; and it was a lovely Sight to see almost all affected, either with Joy in Christ Jesus, or with deep Concern to obtain an Interest in him.

Having made two Journeys, before I came first to *Crofsweekfung*, far back to the Indians at *Susquehannab* River, and it being now a proper Season to find them generally at home, I thought it my Duty to make them another Visit. Therefore after discoursing publickly and privately to my People, I told them, that I must now leave them for the present, and go to their Brethren far remote, and preach to them; that I was desirous the Spirit of God should go with me, without whom nothing could be done to good Purpose, and asked them if they could not be willing to spend the Remainder of the Day in Prayer for me. They chearfully complied, and soon after I left them they began, the Sun being then about an Hour and a half high, and continued praying all Night till Break of Day; and my *Interpreter* tells me it was attended with a powerful Influence as well on those who are yet under Concern of Mind, as on those who have received Comfort.

Two

Two distressed Souls were, I trust this Day brought to the Enjoyment of solid Comfort. And this Day an old *Indian*, who had till now been an obstinate Idolater, gave up his Rattles, which they use for Musick in their idolatrous Feasts, to the Christian *Indians*, who quickly destroy'd them, and this without any Attempt of mine in the Affair.

Forks of *Delaware* in *Pensylvania* 1745.

Sept. 1. Preached to the *Indians*, afterwards to the white People. Many were in Tears in both Assemblies. Towards Night discours'd to the *Indians* again, and perceiv'd a greater Attention and more visible Concern than usual.

Sept. 3. Preached to the *Indians* from *Isa. liii. 3—6*. Sundry Persons seem'd to be awaken'd, among whom were two stupid Creatures that I could scarce ever before keep awake. On the 5th discoursed to them on the Parable of the Sower, and afterwards conversed with sundry of them. Many wept, and cried out in an affecting manner; others were seiz'd with Surprize and Concern. I asked one who had obtained Comfort, why he now cry'd. He reply'd, *When he thought how Christ was slain like a Lamb, and spilt his Blood for sinners, he could not help crying even when he was alone.* I then ask'd his Wife, who had likewise been abundantly comforted, wherefore

wherefore she cry'd; she answered—Because the *Indians* here would not come to Christ as well as those at *Crofsweekfung*. I asked her if she found a Heart to pray for them, and whether Christ had seem'd to be near to her of late in Prayer as in Time past. She reply'd—yes, he had been near to her, and that at some Times when she had been praying alone her Heart loved to pray, so that she could not bear to leave the Place, but wanted to stay and pray longer.

*Sept 7.* Preached to the *Indians* from *John* vi. 35—39. They appear'd serious and attentive, but there was not much Appearance of Concern among them.

*Lord's Day, Sept. 8.* Discours'd to the *Indians* in the Forenoon from *John* xii. 44—50; in the Afternoon from *Acts* ii. 36—39. The Word of God seem'd to fall with Weight and Influence upon them. Most that were present were in Tears, and under distressing Concern for their Souls. There was one old Man considerably awaken'd, and there appear'd a remarkable Work of the Divine Spirit among them almost generally, not unlike what has been of late at *Crofsweekfung*. Some of the careless *white* People were awaken'd, or at least startled, seeing the Power of God so prevalent among the *Indians*.

Some of the *Indians* in these Parts have always refused to hear me preach, and are enraged against those that attend; and of late

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they are more bitter than ever, ſcoffing at Chriſtianity, and ſometimes aſking my Hearers, *How often they have cry'd; and whether they han't now cry'd enough to do the Turn.* So that already they have *Trials of cruel Mockings.*

Sept. 9. Left the *Indians* at the Forks of *Delaware*, and ſet out for *Suſquehannah* River, directing my Courſe towards an *Indian* Town call'd *Shaumaking*. This Town lies part on the Eaſt-ſide of the River, Part on the Weſt, containing upwards of fifty Houſes, and, they ſay, near three Hundred Inhabitants, of three different Tribes of *Indians*, and ſpeaking three different Languages. About one Half of its Inhabitants are called *Delawares*; the others are called *Senaka's* and *Tutela's*. They are counted the moſt drunken, miſchievous ruſſianly Fellows of any in theſe Parts.

Sept. 14. Viſited the *Delaware* King, who was ſuppoſed to be at the Point of Death when I was here in *May* laſt, but recovered; diſcourſed with him and others reſpecting Chriſtianity, and had more Encouragement than I expected. The King appeared kindly diſpoſed, and willing to be inſtructed.

Lord's Day, Sept. 15. Viſited him again; was kindly received by him; and in the Afternoon diſcourſed to the *Indians*. Towards Night met with one who underſtood the Languages of the *Six Nations*, (as they are call'd) who diſcovered an Inclination to heark-

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en to Christianity : But many of them were so drunk from Day to Day that I could get no Opportunity to speak to them. The next Day I endeavoured to instruct them from House to House. Towards Night I went to a Part of the Town where they were sober, and got together near fifty Persons, and discoursed to them, having first obtained the King's chearful Consent. There was one or two that seem'd to be touch'd, and appear'd well pleased with some Conversation afterward in private. My Spirits were much refreshed with this Appearance of Things, and I returned with my *Interpreter* rejoicing in Hope.

Sept. 17. Spent the Forenoon in visiting and discoursing to the *Indians*. About Noon left *Shaumoking*, (most of the *Indians* going out this Day on their Hunting Design) and travell'd down the River South-westward.

Sept. 19. Visited an Indian Town, call'd *Juncata*. Was much discouraged with their Temper and Behaviour. They seem resolved to persist in their Idolatrous Practices. The next Day visited them again, and found them very busy in making Preparations for a great Sacrifice. My Spirits were much sunk, having no *Interpreter* but a Pagan, (my own *Interpreter* being obliged to leave me the Day before, and indeed he cou'd neither speak nor understand the Language of

these *Indians*) so that I was under great Disadvantages.

In the Evening they met together, near an Hundred of them, and danced round a large Fire, having prepared ten fat Deer for the Sacrifice. The Fat of the Inwards they burnt in the Fire, while they were dancing, and sometimes rais'd the Flame to a prodigious Height, yelling and shouting so loud that they might be heard two Miles or more. They continued their Dance almost all Night, after which they eat the Flesh of the Sacrifice, and then retired to their Lodgings. I enjoy'd little Satisfaction this Night in the midst of this idolatrous Revel; and having walk'd to and fro till both Body and Mind were pain'd, and much oppress'd, I at length got into a little Crib made for Corn, and there slept on the Poles.

*Lord's Day, Sept. 22.* Spent the Day with the *Indians* on the Island. As soon as they were well up, I laboured to get them together to instruct them, but soon found they had something else to do; for near Noon they gather'd together all their *Powwows* (or Conjurers) and set about six of them to playing their juggling Tricks in order to find out why they were then so sickly upon the Island: Numbers of them being at this Time disorder'd with a Fever and *bloody Flux*. In this Exercise they were engaged several Hours, sometimes singing, sometimes howling, sometimes

times extending their Hands to the utmost Stretch, spreading all their Fingers, and seeming to push with them; sometimes stroking their Faces with their Hands, then spirting Water as fine as Mist, setting, lying, bowing, wringing their Sides, twisting their Faces, turning up their Eyes, grunting, puffing, &c. Some of them were much more fervent and devout, and seem'd to chant, peep, and mutter with a Degree of Warmth, as if determined to awaken and engage the Powers below. I sat about thirty Feet from them, tho' undiscover'd, with my Bible in my Hand, resolving if possible to spoil their Sport, and prevent their receiving any Answer from the infernal World. When they had continued their hideous Charms and Incantations more than three Hours, having in that Space of Time taken sundry Intervals of Rest, they broke up, I apprehend, without receiving any Answer at all.

After they had done *Powwowing*, I attempted to discourse with them about Christianity, but they soon scattered, and gave me no Opportunity. A View of these things, being entirely alone, destitute of the Society of any one that so much as named the Name of Christ, almost stripp'd me of all Hope of propagating the Gospel here, and render'd this the most burdensome Sabbath I ever saw. The next Day I made some further Attempts to christianize them, but to no Purpose.

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They live so near the white People that they are always in the way of strong Liquors, and of the ill Examples of *nominal* Christians, which renders it unspeakably difficult to treat with them about Christianity.

Forks of *Delaware* 1745.

*October* 1. Discourfed to the *Indians* here, and spent some Time in private Conference with them about Soul-concerns; and afterwards invited them to accompany me, or follow me to *Crofsweekfung* as soon as their Conveniency would admit; which Invitation some of them chearfully accepted.

*Crofsweekfung* 1745, *Oct.* 5. Preached to my People from *John* xiv. 1—6. The Divine Presence seem'd to be in the Assembly. Numbers were affected, and to some it was a Season of Comfort. O what a Difference is there between these and the *Indians* on *Susquebannab*! How great the Change lately made on these, who not many Months ago were many of them as thoughtless, and averse to Christianity as those upon *Susquebannab*! And how astonishing is that Grace which has made this Change!

*Lord's Day*, *Oct.* 6. Preached in the Forenoon from *John* x. 7—11. And in the Afternoon on the Story of the *Jaylor*: And in the Evening expounded *Acts* xx. 1—12. There was at this Time a very agreeable  
Melting



Melting spread thro' the whole Assembly. Scarce a dry Eye to be seen among them; yet nothing boisterous or unseemly; nothing that might disturb publick Worship, but tended rather to excite a Christian Ardour, and Spirit of Devotion. After publick Service I withdrew, and the *Indians* continued praying together near two Hours. It was very refreshing to see those who lately were *Pagans* and *Idolaters*, having no Hope, and without God in the World, now fill'd with a Sense of Divine Love and Grace, and worshipping the Father in Spirit and in Truth, as Numbers here appeared to do.

Oct. 24. Discoursed from *John* iv. 13, 14. 'Tis surprizing to see how eager they are of hearing the Word of God. I have often thought they would chearfully and diligently attend Divine Worship a whole Day together. On the 25th discoursed on the *Resurrection* from *Luke* xx. 27—36. Numbers were much affected and melted with a View of the Blessedness of the godly, their final Freedom from Sin and Sorrow, their equality to the Angels, and their being the Children of God, and openly acknowledged by him as such.

Oct. 26. Being called to assist at the Administration of the Lord's Supper in a neighbouring Congregation I invited my People to go with me, who most of them now understood

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derstood something of the *English* Tongue, and chearfully embraced the Opportunity.

*Lord's Day, Oct. 27.* While I was preaching to a vast Assembly, who generally appeared secure enough, there was one *Indian* Woman, a Stranger, who had never heard me before, seiz'd with such a pressing Concern for her Soul, that she expressed a great Desire to go home and call her Husband (more than forty Miles distant) that he also might be awaken'd to a Concern for his Soul. The pious People of the *English* seem'd refresh'd with seeing the *Indians* worship God in so devout and solemn a manner with the Assembly of his People. Preached again the next Day, and my People still express'd their Desires to hear the Word of God.

*Crossweeksung, Oct. 28.* Discoursed from *Mat. xxii. 1—13.* The Word of God seem'd to fall upon the Assembly with a Divine Power and Influence, especially towards the Close; and there was both a sweet Melting, and bitter Mourning in the Audience. So much of the Divine Presence appeared in the Assembly, that it seem'd this was no other than the House of God, and the Gate of Heaven. And many were constrained by the Sweetness of that Season to say, *Lord it is good for us to be here.*

*Nov. 1.* Discoursed from *Luke xxiv.* briefly explaining the whole Chapter.

*Lord's*

*Lord's Day, Nov. 3.* Preached to my People from *Luke xvi. 17.* There was some apparent Concern and Affection in the Assembly, though far less than has been usual of late. Afterwards I baptized fourteen *Indians*, six Adults, and eight Children. One of them was near *fourscore* Years of Age, and I have reason to hope God has brought her savingly Home to himself. Two of the others were Men of about fifty, who had been singular and remarkable, even among the *Indians*, for Wickedness; one had been a *Murderer*, and both notorious *Drunkards*, as well as excessively quarrelsome; yet now I can't but hope both are become Subjects of God's special Grace. And there was not one of the Adults I baptized, who had not given me some comfortable Grounds to hope God had wrought a Work of special Grace in their Hearts.

*Nov. 4.* Discoursed from *John xi.* briefly explaining most of the Chapter, Divine Truths made deep Impressions on many in the Assembly. Numbers were affected with a View of the Power of Christ to raise the Dead, particularly dead Souls to a spiritual Life. Some that were lately come from remote Places, were brought under deep and pressing Concern; particularly one who not long since came half drunk, railed on us, and attempted various Ways to disturb us in  
Divine

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Divine Worship, was now so concern'd and distress'd for her Soul, that she seem'd unable to get any Ease without an Interest in Christ. Baptized a Child this Day, and perceived some of the baptized Persons affected with the Administration of this Ordinance, as being thereby minded of their own solemn Engagements. I have now baptized in all forty-seven *Indians*, twenty-three Adults, and twenty-four Children. Thirty-five of them belong to these Parts, the Rest to the Forks of *Delaware*. And, thro' rich Grace, they have none of them as yet been suffered to disgrace their Profession of Christianity by any scandalous or unbecoming Behaviour.

I might now make many Remarks on so remarkable a Work of Grace as this has been, but shall confine my self to a few Hints only.

1. 'Tis remarkable that God began this Work among the *Indians*, at a Time when I had the least Hope, or rational Prospect of seeing such a Work propagated among them: My bodily Strength being then much wasted, and my Mind exceedingly depress'd with a View of the Unsuccessfulness of my Labours, so that I had begun to entertain serious Thoughts of my giving up my Mission. And in this Frame of Mind I first visited these *Indians* at *Crofsweekjung*: And yet this was the very Season in which God saw fit to begin this glorious Work. And thus  
he



he ordained Strength out of Weakness, making bare his Almighty Arm at a Time when all Hopes and Human Probabilities seemed to fail.—*It is good to follow the Path of Duty, tho' in the midst of Darkness and Discouragement.*

2. 'Tis remarkable how God *providentially*, and in a manner *unaccountable*, called these *Indians* together to be instructed. When I first came I found not one Man in the Place; only four Women, and a few Children; but before I had been here many Days they gathered from all Quarters, some from more than twenty Miles distant; and at my second Visit some came from more than forty Miles. And many came without any Intelligence of what was going on here, so that it seemed as if God had summoned them together from all Quarters to hear his Gospel. Nor is it less surprizing that they were, one after another, affected with a solemn Concern for their Souls almost as soon as they came upon the Spot where Divine Truths were taught. After this Work of Grace begun with Power it was common for Strangers of the *Indians*, before they had been with us one Day, to be deeply convinced of their Sin and Misery, and solicitously enquire *what they must do to be saved.*

3. 'Tis likewise remarkable how God preserv'd these poor *Indians* from being prejudiced

dicted against me by Means used for that Purpose by ungodly People. Aundance of delusive artful Suggestions were employed to prejudice them against, or affright them from Christianity; but they all constantly turn'd against the Authors of them, and (thro' the Divine Goodness) only served to engage the Affections of the *Indians* more firmly to me. And it seems the more wonderful in that I was an utter Stranger, and the others their old Acquaintance. *But if God will work, who can binder or resist?*

4. Nor is it less wonderful how God was pleased to provide a Remedy for my Want of Skill in the *Indian* Language, by remarkably fitting my *Interpreter* for the Performance of his Work. It might be supposed that Divine Truths would unavoidably lose much of the *Energy* and *Pathos* with which they might at first be delivered, by coming from a second Hand. But altho' this has often (to my Sorrow and Discouragement) been the Case while my *Interpreter* had little or no Sense of Divine Things, yet afterward it was quite otherwise. I can't think my Addresses to the *Indians* have ordinarily, since this Season of Grace, lost any thing of the *Power* or *Pungency* with which they were made. He had likewise, to Appearance an *experimental* Acquaintance with Divine Things, and longing Desires for the Conversion

sion of the *Indians*, and admirable Zeal and Fervour in addressing them in order thereto. And 'tis remarkable, when I was favour'd with any *special* Assistance in my Work, and enabled to speak with more than common *Freedom*, *Fervency* and *Power*, under a lively and affecting Sense of Divine Things, he was usually affected in the same Manner almost *instantly*, and seemed at once quickened, and enabled to speak in the same pathetic Strain. And a surprizing *Energy* often accompanied the Word at such Seasons, so that the whole Face of the Assembly would be apparently changed almost in an Instant, and Tears and Sobs become common among them.

5. 'Tis further remarkable, that God carried on his Work here by such *Means*; and in such a *Manner*, as tended to obviate those Prejudices and Objections which have often been raised against such a Work. None could say they were only *frighted* with a *fearful Noise of Hell and Damnation*, this Work having been begun and carried on by almost one continued Strain of Gospel-Invitation to perishing Sinners, as may be guessed from the Scriptures I chiefly insisted on: Nor have I ever seen so general an Awakening in my Life, as while I was opening and insisting on the Parable of the *great Supper*, *Luke xiv.* In which Discourse I was enabled

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to set before them the *unsearchable Riches* of Gospel-Grace. Not that I never instructed them respecting their *fallen State*, and the Sinfulness and Misery of it. This was what I at first chiefly insisted on, and endeavoured to repeat and inculcate in almost every Discourse, knowing that without this Foundation, I should but build upon the *Sand*, and that it would be in vain to invite them to Christ till they were convinced of their Need of him.

Nor has there been any plausible Objection to be made against this Work in regard to the *Manner* in which it has been carried on. The Convictions of their Sin and Misery have indeed produced many Tears, Cries and Groans ; but there has been no Appearance of those *Convulsions*, *bodily Agonies*, *frightful Screaming*s, *Swoonings*, and the like, which have been so much complained of in other Places. Some indeed have been for a Time, in a great Measure, deprived of their bodily Strength, yet without any *convulsive* Appearances.

6thly, and lastly, The Effects of this Work have likewise been very remarkable. Many of these People have gained more doctrinal Knowledge of Divine Truths in less than five Months than could have been instilled into them by the most diligent Use of the most proper and instructive Means for Years together,



gether, without such a Divine Influence. Their *Pagan* Notions, and *idolatrous* Practices, seem to be wholly abandoned. They are regulated, and appear regularly disposed in the Affairs of Marriage. They seem generally divorced from Drunkenness, their darling Vice. A Principle of Honesty and Justice appears in many of them, and they seem concerned to discharge old Debts which they had neglected, and perhaps never thought of for Years past. Love seems to reign among them, especially those who have given Evidences of a saving Change; and I have seen no Appearance of Bitterness or Censoriousness in these, or any Disposition to esteem themselves better than others.

As their Sorrows under Convictions have been great, so have the Joys of many of them since been: But their Consolations have not appear'd *extatick* or *flighty*, nor inclined them to *Lightness* or *Airiness*, but have been attended with Solemnity, and often with Tears, and an apparent Brokenness of Heart. And now, upon the whole, I think I may justly say, here are all the Signs and Evidences of a remarkable Work of Grace among these *Indians*. May the great Author of it maintain and promote it here, and propagate it every where, till the whole Earth be filled with his Glory. *Amen.*

I have now rode more than three thousand Miles in the last eight Months, and almost the whole of it has been about my own proper Business as a *Missionary* for propagating Christian Knowledge among the *Indians*. Several hundred Miles I have travelled, in order to find out a fit Colleague in this Work, but have not yet found one qualified and disposed thereto. I apprehend a Necessity of having an *English* School speedily set up among these *Indians*, who are now willing to gather together in a Body for this Purpose. The several Societies I have preached to last Summer, live at so great Distances, and so much of my Time is necessarily consumed in journeying, that I can employ but little in any of my necessary Studies. The *Indian* Languages are so very numerous, my other Labours and Fatigues are so great, and bear so hard on my Constitution, that I am at Times almost discouraged from attempting to learn them. However, I have taken considerable Pains to learn the *Delaware* Language, and as far as Health and Business will admit, propose still to do so.

As these ignorant *Pagans* stood in Need of having *Line upon Line*, so I preached publickly, and taught them from House to House for whole Weeks together; and my publick Discourses did not then make up one half

half of my Work, whilst there were so many constantly coming to me with that important Enquiry,—*What must I do to be saved?* And yet I can say, to the Praise of rich Grace, the apparent Success of my Labours abundantly compensated all my Pains, and was a great Means of supporting and carrying me thro' it. But still I see great Need of Assistance in my Work, and have been much oppressed for want of one to bear a Part of my Labours and Hardships.

*May the Lord of the Harvest send forth more Labourers into his Harvest, that they who sit in Darkness may see great Light, and the whole Earth may be filled with the Knowledge of God.*

### A Continuation of the JOURNAL.

*C**Resweek* Sunday, Lord's Day, Novem. 24.  
Preached both Parts of the Day from the Story of *Zacheus*, *Luke* xix. 1,—9. The Word seemed to be attended with Divine Power. Numbers were much affected, former Convictions revived, and one or two newly awakened.

Nov. 26. After some Time spent in private Conferences, I preached from *John* v. 1,—9. I was favoured with some special

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Freedom and Fervency, and a powerful Energy accompanied Divine Truths. Many wept, and scarce any appeared unconcerned. There was no boisterous Commotion, but a sweet and humble Melting. It seemed like the gentle but constant Showers that water the Earth. The Persons lately awakened were some of them deeply distressed, and said, *They knew not what to do, nor how to get their wicked Hearts changed.*

Nov. 28. After private Instructions, open'd and made Remarks upon the sacred Story of our Lord's *Transfiguration*, Luke ix. 28,—36. Had therein a principal View to the Edification and Consolation of God's People, and observed some exceedingly affected with an Account of the Glory of Christ in his *Transfiguration*, and filled with longing Desires of being with him where he is, that they might behold his Glory. I asked one who wept most affectionately, *what she now wanted?* She replied, *O to be with Christ, she did not know how to stay.* The Lord *Jesus* seemed to manifest his Glory, as when transfigured before the Disciples.

Nov. 30. Preached near Night, after some Hours Conference with them, explained the Story of the rich Man and *Lazarus*, Luke xvi. 19,—26. The Word made powerful Impressions on many of them, especially while I discoursed of the Blessed-



ness of *Lazarus* in *Abraham's* Bosom. This affected them much more than what I spoke of the *rich Man's* Misery and Torments.

*Lord's Day, Decem. 1.* Preached in the Forenoon from *Luke* xvi. 27,—31. In the Afternoon preached to a Number of white People, at which Time the *Indians* attended with Diligence, and many were able to understand a considerable Part of my Discourse. At Night discoursed to my People again, pressing them to Watchfulness in all their Deportment, seeing they were encompassed with those who watched for their halting, and stood ready to draw them into Temptations.

*Lord's Day, Decem. 8.* Discoursed on the Story of the *blind Man*, *John* ix. There appeared no remarkable Effect of the Word upon the Assembly at this Time. Such have been the *Doings of the Lord* here in awakening Sinners, and comforting Saints, that 'tis now strange to see the Assembly sit with dry Eyes, and without Sobs and Groans.

*Decem. 12.* Preached from the Parable of the *ten Virgins*, *Mat.* xxv. I was favoured with uncommon Freedom and Plainness of Address, and many were melted into Tears and unaffected Sobs.

*Lord's Day, Decem. 15.* Preached from *Luke* xiii. 24,—28. Divine Truths fell with Weight and Power upon the Audience:

Near

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Near Night, discoursed to them again from *Mat. xxv. 31, — 46.* Powerful Impressions were made upon the Assembly in general. It was an amazing Season of Grace. The Word of the Lord this Day was quick and powerful, sharper than a two-edged Sword, and pierced into the Hearts of many. The Impressions made upon them appeared solid, rational and deep, worthy of the solemn Truths by means of which they were produced. How did their Hearts seem to bow under the Weight of Divine Truths! And how evident did it now appear that they received and felt them, *not as the Word of Man, but as the Word of God!* None can frame a just Idea of the Appearance of our Assembly at this Time, but those who have seen a Congregation solemnly *awed*, and deeply *impressed* by Divine Truths delivered to them in the Name of God.

*Decem. 16.* Discoursed to my People in the Evening from *Luke xi. 1, — 13.* After having insisted on the Command and Encouragement in the 9th Verse to ask for Divine Favours, I called upon them to ask for a *new Heart* with utmost Importunity, as the Man in the Parable pleaded for Loaves of Bread at Midnight. There was much Affection and Concern in the Assembly; particularly one Woman was in such an Agony in seeking after Christ, that the Sweat

ran

ran off her Face for a good while, tho' it was a very cold Evening, and her bitter Cries were a most affecting Indication of the inward Anguish of her Heart.

*Decem. 21.* My People having attained to a considerable Degree of Knowledge in the Principles of Christianity, I thought proper to set up a *catechetical* Lecture; and this Evening attempted something in that Form, proposing Questions to them agreeable to the Rev. *Assembly's* shorter *Catechism*. They were able readily and rationally to answer many important Questions proposed to them. In the Improvement of the whole, when I came to infer, and open the Blessedness of those who have God for their everlasting Friend and Portion, they appeared to be much affected and engaged.

*Lord's Day, Decem. 22.* Discoursed upon the Story of the *young rich Man* in the Gospel, *Mat. ix. 16, ——— 22.* God made it a seasonable Word, I am perswaded, to many Souls. Some *Indians* were newly come here, who had lived among *Quakers*, and had imbibed some of the *Quakers* Errors; particularly this fundamental one, *viz.* that if Men live soberly and honestly according to the Dictates of their own Consciences (or *the Light within*) there is no Danger or Doubt of their Salvation. These Persons I found worse to deal with than the mere *Pagans*, who

who have no self-righteous Foundation to build upon. However, they all, but one, appeared now convinced that this sober honest Life of itself was not sufficient to Salvation, since Christ himself had declared it so in the Case of the young Man.

This was likewise a Season of Comfort to some Souls, and in particular to her mentioned the 16th instant, who had never before obtained any settled Comfort; she now appeared in a heavenly Frame of Mind, composed, and delighted with the Will of God. When I came to discourse with her particularly, and to enquire how she got Relief from her spiritual Distresses, she replied in broken *English*, — *Me try, me try save my self; last my Strength be all gone; coud'n't me stir bit further. Den last me let Jesus Christ alone, send me Hell if he please.* I said, but you was not willing to go to Hell, was you? She replied, *Could not me help it. My Heart be would be wicked for all. Could not me make him good. By, by, my Heart be grad desperately.* I asked her why her Heart was glad. She replied, *Grad my Heart, Jesus Christ do what he be please with me. Den me tink, grad my Heart Jesus Christ send me Hell. I didn't me care, me love him for all.* And she could not readily be convinced, but that she was willing to go to Hell, if Christ was pleased

to



to send her there. Tho' the Truth evidently was, her Will was so swallowed up in the Will of God, that she could not frame any Hell in her Imagination that would be dreadful or undesirable, provided it was but the Will of God to send her to it.

Towards Evening I proceeded in the *catechetical* Method; and when I came to answer that Question, *how they should know whether God has chosen them to everlasting Life?* by pressing them to come and give up their Hearts to Christ, and thereby make their Election sure, those under Concern were afresh engaged in seeking an Interest in him, and others who had obtained Comfort were refreshed to find in themselves that Love to God, which was an Evidence of his *electing Love* to them.

*Decem. 25.* The *Indians* having been used on *Christmas-Days* to drink and revel with the white People, I thought proper to call them together, and discoursed to them on the Parable of the *barren Fig-tree*, from *Luke xiii. 6, — 9.* A Divine Influence, I'm perswaded, accompanied the Word at this Season, and seemed to be like the Influence of the *Earthquake* rather than the *Whirl-wind* upon them. Their Passions did not appear so much alarmed, as their Judgments convinced, by the masterly and conquering Power of Divine Truths. God was in the midst

midst of us of a Truth, bowing and melting stubborn Hearts. They seemed to watch and wait for God's Word, as the thirsty Earth for the *former and latter Rain*. Afterwards I discoursed to them on the Duties of Husbands and Wives, from *Eph. v. 22,—33*. And in the Evening inculcated upon them the Truths I had insisted on in my former Discourse, and observed a powerful Influence still accompanying what was spoken.

*Decem. 26.* This Evening was visited by a very old Woman, who appeared to be much broken and c'ildish thro' Age, but under great spiritual Exercise. She was led by the Hand to my House, and appeared in extreme Anguish. When I asked what ailed her, she replied, *Her Heart was distressed, and she feared she should never find Christ*. She told me she had heard me preach often, but never knew any thing about it till the last Sabbath, and then it came, she said, *all one as if a Needle had been thrust into her Heart*, since which Time she had no Rest Day nor Night. That on the Evening before *Christmas*, a Number of *Indians* discoursing together about Christ at a House where she was, their Talk *pricked her Heart*, so that she could not sit up, but fell down on the Bed, at which Time *she went away*, (as she expressed it) and felt as if she dream'd, and yet is confident she did not dream.

When

When she was thus gone, she saw two Paths; one appeared very broad and crooked, and that, she says, turned to the left Hand: The other appeared straight and very narrow, and that went up the Hill to the right Hand. She travelled, she said, for some Time up the narrow Right-hand Path, till at length something seemed to obstruct her Journey. She sometimes called it Darknefs, sometimes compared it to a Block or Bar. She then remembred, she says, what she had heard me say about striving to enter in at the strait Gate, and thought she would climb over this Bar: But just as she was thinking of this, she *came back again*, as she termed it, meaning that she came to herself; where-upon she was extremely distressed, apprehending she had now turned back and forsaken *Christ*, and that there was therefore no Hope of any Mercy for her.

As I was sensible that *Trances* and *imaginary* Views of Things are of *dangerous* Tendency in Religion, when sought after and depended upon, so I could not but be much concerned about this Exercise, especially at first, fearing this might be a Design of *Satan* to bring a Blemish upon the Work of God here, by introducing *visionary* Scenes, *imaginary* Terrors, and all manner of mental Disorders and *Delusions*, in the room of genuine Convictions of Sin, and the enlightning  
F Influences

Influences of the blessed Spirit, and was almost resolved to declare, that I looked upon this as one of *Satan's* Devices, and to caution my People against it as such. However, I determined first to enquire into her Knowledge, to see whether she had any just Views of Things, which might occasion her present distressing Concern, or whether it was a meer *Fright* arising only from imaginary Terrors. I asked her divers Questions respecting Man's primitive, and more especially his present State, and respecting her own Heart, which she answered rationally, and to my Surprise. And I thought it was next to impossible, that a *Pagan*, who was become a Child thro' Age, should in that State gain so much Knowledge by any meer human Instruction, without being remarkably enlightned from above.

I then proposed to her the Provision made in the Gospel for the Salvation of Sinners, and the Ability and Willingness of Christ to save to the uttermost all that came to him. To which she assented, but instantly replied, *Ay, but I can't come, my wicked Heart won't come to Christ, I don't know how to come, &c.* And this she spake in Anguish of Spirit, striking on her Breast, with Tears in her Eyes, and with such Earnestness in her Looks, as was indeed piteous and affecting. She seems to be  
really



really convinced of her Sin and Misery, and her need of a Change of Heart; and her Concern is abiding and constant, and I hope will have a saving Issue.

How far God may make Use of the Imagination in awakening some Persons, I can't pretend to determine. Or whether this Exercise be from a Divine Influence, I shall leave others to judge. This I must say, that its Effects hitherto bespeak it to be such.

*Decem. 28.* Discoursed to my People in the catechetical Method, and the Lord, I trust, granted a remarkable Influence of his blessed Spirit to accompany what was spoken. Two or three Persons in particular seemed to be brought to the last Exercises of a preparatory Work, being in a great measure convinced of the Impossibility of their helping themselves, and seemed to be upon the Point of giving up all Hope *in themselves*, and of venturing upon Christ as naked, helpless and undone; and yet were in Distress and Anguish, wanting to do something toward saving themselves. One of these was the very aged Woman last-mentioned, who now appeared weary and heavy laden with a Sense of her Sin and Misery, and Need of an Interest in Christ.

*Lord's Day, Decem. 29.* Preached from *John iii. 1, — 5.* A number of white People

were present, as is usual on the Sabbath. The Discourse was accompanied with Power, and there were some Tears among the *white* People, as well as the *Indians*. But the Impressions made on their Hearts appeared chiefly by the extraordinary Earnestness of their Attention, and their heavy Sighs. After publick Worship was over, I went to my House, intending to preach again after a short Intermision: But they soon came in, one after another, with Tears in their Eyes, enquiring, *What they should do to be saved?* What I spoke was set home in such a Manner, that the House was soon filled with Cries and Groans. Upon this they all flocked together, and the most careless were almost universally seized with Concern for their Souls.

It was an amazing Season of Power, as if God had *bowed the Heavens and come down*. So astonishingly prevalent was the Operation upon old as well as young, that it seem'd as if none would be left in a secure and natural State, but that God was now about to convert all the World. 'Tis impossible to give a just Description of the Appearance of Things, *such* as to convey an adequate Idea of the Effect of this Influence. Some were rejoicing to see so many *striving to enter in at the straight Gate*, and wanted to *push them forward*, as some expressed it. Others, both old

old and young, of both Sexes were in Tears, and in Anguish of Spirit, with down-cast Looks like condemned Malefactors. So that there seemed to be a lively Emblem of the solemn Day of Accounts, or a Mixture of Heaven and Hell. Their Concern and religious Affection was such, that I could only discourse to one and another, and sometimes address them all together, and at last concluded with Prayer. Such were their Circumstances, that I could scarce get half an Hour's Intermission from speaking from half an Hour before twelve till past seven at Night.

*Dec. 30.* Was visited by four or five young Persons under Concern for their Souls, most of whom were very lately awakened. The next Day visited my People from House to House, and scarce left a House without some of its Inhabitants in Tears. They are now gathered together from all Quarters, and have built them little Cottages, so that more than twenty Families live within a Quarter of a Mile of me. The next Day visited them again, and found scarce one who was not under serious Impressions. Strangers are almost continually dropping in, so that I have Occasion repeatedly to open and inculcate the first Principles of Christianity.

*Jan. 4.* Prosecuted my catechetical Method of instructing, found my People able

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to answer Questions with Propriety, and divers were much affected and refreshed.

*Lord's Day, Jan. 5. Discoursed from Mat. xii.*

10—13. There appeared not so much Liveliness and Affection in Divine Service as usual. The same Truths which have often produced Tears and Sobs in the Assembly seem'd now to have no *special* Influence upon any. Afterwards baptized the Woman mentioned Dec. 22, and one Child. This Woman has discovered a sweet and heavenly Frame of Mind since her first Reception of Comfort. One Morning she came to me with unusual Joy, and told me, *God had made her feel 'twas right for him to do what he pleased with all Things; that 'twould be right if he should cast her Husband and Son both into Hell: Tho' 'twas apparent she loved them dearly. And understanding that I was sent to preach to the Indians by some good People in Scotland, she said, her Heart loved these good People so, the Evening before, that she could scarce help praying for them all Night; her Heart would go to God for them, &c.*

Near Night I intended to have proceeded in my usual Method of catechising, but while we were engaged in the first Prayer, the Power of God seemed to descend upon the Assembly in such a remarkable manner, that I thought it more expedient to insist upon the plentiful Provision of the Gospel, and press them



them to a speedy Acceptance of the great Salvation, than to ask them Questions about doctrinal Points, while Numbers appeared so solicitous to obtain an Interest in the great Redeemer.

*Jan. 11.* Discoursed in a catechetical Method, opened our first Parents *primitive* Apostacy, and our *Fall in him*, and proceeded to shew the Necessity we stood in of an Almighty Saviour, and of an Interest in his Merits and Meditation. There was some Tendernefs and affectionate Concern visible in the Assembly.

*Lord's Day, Jan. 12.* Preached from *Isa. lv. 6.* There was a powerful Revival of Convictions in Numbers, who were under spiritual Exercise before. Towards Night *catechised*. Near the Close of my Discourse there appeared a great Concern. The Spirit of God seems from Time to Time to be striving with Numbers of Souls, so that they seem unable at present to lull themselves asleep. The next Day was visited by several under deep Concern for their Souls, one of whom was newly awakened. 'Tis a most agreeable Work to treat with Souls who come earnestly enquiring, *What they must do to be saved*, and *we should never be weary in well-doing*. And yet my Health is so impaired, and my Spirits wasted with my Labours, and solitary manner of living (there  
2 being

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being no human Creature in the House with me) that their repeated and almost incessant Application to me is sometimes exceeding burdensome, so that I become fit for nothing at all, entirely unable sometimes to prosecute any Business for Days together.

*Jan. 14.* Spent some Time in private Conferences, and found some disposed to take Comfort, as I thought, upon slight Grounds. They are now so generally awakened, and 'tis become so disgraceful, as well as terrifying to the Conscience, to be destitute of Religion, that they are in great Danger of taking up with any Appearances of Grace, rather than to live under the Disgrace and Fear of an unregenerate State.

*Jan. 19.* Prosecuted my catechetical Method. When I first entered upon this Method of instructing, I was jealous, lest my Discourses would unavoidably be so *doctrinal*, that they would tend only to *enlighten the Head*, and not *affect the Heart*. But the Event proves quite otherwise; for these Exercises have been remarkably blessed, and to Day in particular, in the latter as well as former Respects.

*Lord's Day, Jan. 19.* Preached from *Isa. lv. 7.* Toward Night catechised: And this appeared to be a powerful Season of Grace. Numbers were much affected; Convictions were powerfully revived; divers of the

the Christians refreshed and strengthened; and one weary heavy-laden Soul brought, I believe, to true Rest and solid Comfort in Christ.

He told me he had often heard me say that Persons must see and feel themselves utterly helpless and undone, and must be emptied of all Dependance on themselves; and this he had long been striving after, imagining God would have Respect to this Frame.—But when he came to feel himself in this helpless Condition, he found it quite contrary to what he expected, and that instead of its being a good Frame of Mind, he saw nothing but *badness* in himself, and that he could do nothing to make himself better. Instead of imagining now that God would be pleased with him for the Sake of his seeing his undone State, he saw clearly it would be just with God to send him to eternal Misery, that there was no Goodness in what he then felt, but that he was naked, sinful, and miserable. In this Frame of Mind he came to day to publick Worship; and while I was inviting Sinners to come to Christ naked and empty, he tried, but found he could not come, and it seemed utterly vain for him ever to try any more. But, he said, while he was musing upon it, he saw with his Heart (which is a common Phrase among them) something that was unspeakably good and lovely, which  
he

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he had never seen before, and this *stole away his Heart whether he would or no*. He did not know what 'twas he saw ; he did not say, *this is Jesus Christ*, but 'twas such Glory and Beauty as he never saw before. He did not now give away his Heart so as he formerly intended and attempted to do, but *it went away of itself, after that Glory he then discovered*. After some Time he was wonderfully pleased with the Way of Salvation by Christ ; so that it seemed unspeakably better to be saved altogether by the *meer free Grace* of God in Christ, than to have any Hand in saving himself. The Consequence of this is, he seems to maintain a Sense and Relish of Divine Things, and to maintain a Life of Religion.

*Jan. 30.* Preached from *John* iii. 16, 17. There was some Affection visible in the Audience, and one with much Concern afterwards told me, *his Heart was so pricked with my Preaching he knew not where to turn, or what to do*. The next Day the Person I had made Choice of for a School-master came to us, whereupon I distributed several Dozen of *Primers* among the Children, and on the morrow he entered upon his Business. He has generally thirteen Children and young Persons in his School in the Day-time, and about fifteen married People in his Evening School.

In



In the Evening catechised in my usual Method. Towards the Close of my Discourse a surprizing Power seemed to attend the Words. One Man far in Years, who had been a remarkable Drunkard, a Conjuror, and a Murderer, who was awakened some Months before, was now brought to great Extremity under spiritual Distress, so that he trembled for Hours together, and apprehended himself just dropping into Hell. Many others appeared under great Concern, and solicitous to obtain a saving Change.

*Lord's Day, Feb. 2.* Preached from *John* v. 24, 25. Toward Night catechised. Observed my People more ready in answering the Questions than ever before. 'Tis apparent they advance daily both in doctrinal and experimental Knowledge. The Evening of next Day discoursed to a considerable Number, at which Time many appeared much affected and melted with divine Things.

*Feb. 8.* Visited my People from House to House. Many wept, and appeared concerned for nothing so much as an Interest in the dear Redeemer. In the Evening catechised, and some seemed affectionately engaged.

*Lord's Day, Feb. 9.* Discoursed from the Story of the *blind Man*, *Mat. x.* 46—52. Several who have been remarkably stupid and careless, were now awakened, and wept affectionately.

tionately. And the most earnest Attention, as well as Tenderneſs and Affection appear'd in the Audience univerſally. Afterwards baptized three Adults, and one Child. The Adults I have reaſon to hope are truly pious. God hath been pleaſed to own and bleſs the Adminiſtration of this as well as his other Ordinances among the *Indians*. Some have been powerfully awakened by ſeeing others baptized; others have obtained Relief and Comfort.

Towards Night catechiſed. God made this a profitable Season to ſome. One who had been a vile *Drunkard* was remarkably awakened. He was in great Anguiſh of Soul, wept and trembled, and continued to do ſo till near Midnight. Another, a poor *heavy laden* Soul, was now brought to a comfortable Calm, and bowed and reconciled to the Divine Sovereignty. She told me the heavy Burden ſhe had lain under was now removed; that ſhe felt ſhe never could do any thing to ſave herſelf, but muſt periſh for ever if Chriſt did not do all for her; that ſhe did not deſerve he ſhould help her, but Chriſt could ſave her, tho' ſhe could do nothing to ſave herſelf, &c. And here ſhe ſeemed to reſt.

Forks of *Delaware* in *Pensylvania*, 1746.

*Lord's Day, Feb. 16.* Knowing that many of the *Indians* here were obstinately set against Christianity, I took six of the most serious and knowing of my People, and brought them with me from *Crofsweeksung*, hoping it might be a Means to convince them of the Truth and Importance of Christianity, to see and hear some of their own Nation discoursing of Divine Things; and many met with us to Day, who probably could not have been prevailed on to attend the Meeting, had it not been for these religious *Indians*. Some behaved soberly, and others laugh'd: However, the Word of God fell with such Weight, that sundry of them seemed to be stunned, and expressed a Willingness to *bear me again of these Matters*. After publick Worship, took some Pains to convince those who laughed, and mocked, of the Truth and Importance of what I had been insisting on, which seemed to take considerable Effect upon one of the worst of them.

The next Day, having spent much Time in discoursing to the *Indians* in their respective Houses, I got them together, and repeated and inculcated what I had before taught them. Afterwards discoursed from *Acts viii. 5—8.* A divine Influence seemed

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to attend the Word. Sundry of the *Indians* seemed somewhat awakened, and manifested a Concern by their earnest Attention, Tears, and Sobs. My People from *Croswicksung* continued with them Day and Night, repeating and inculcating the Truths I taught; and sometimes pray'd, and sung Psalms among them; and discoursed with each other in their Hearing, of what great things God had done for them, and for the *Indians* at *Croswicksung*, which seemed to have more Effect on them than all they could say to them.

*Feb. 18.* Preached to an Assembly of *Irish* near fifteen Miles distant from the *Indians*. Next Day preached to the *Indians* again, having spent considerable Time in conversing with them more privately. There appeared a great Solemnity, and some Concern and Affection among them. Divers of the *Indians* here seem to have their Prejudices removed, and to be well disposed to hear the Word of God.

*Feb. 20.* Preached to an Assembly of *Hugh Dutch*, who had seldom heard the Gospel, and were very ignorant. They gave wonderful Attention, and some of them afterwards said they had never been so much enlightened about the Way of Salvation before. They requested me to tarry, or come again; and it grieved me that I could do neither, they



among the *Indians*. 65

they being as Sheep without a Shepherd, and some of them under Soul-Trouble. The next Day preached to a Number of People, many of them *Low Dutch*. Some of the fore-mentioned *High Dutch* attended the Service, tho' eight or ten Miles distant from their own Houses. And there were two particularly of the *Indians* here, who the last Sabbath exposed and ridiculed Christianity, now behaved soberly.

*Feb. 22.* Preached to the *Indians*. They appeared more free from Prejudice, and more cordial to Christianity; and some of them seemed affected with divine Truths.

*Lord's Day, Feb. 23.* Preached to the *Indians* from *John vi. 35—37.* After publick Service discoursed privately with some of them, who seemed considerably enlightened, and invited them to go down to *Croswicksung*, where they would be free from the Scoffs and Temptations of the opposing *Pagans*, and got a Promise of some of them.

### *Croswicksung in New-Jersey.*

*March 1.* Catechised in my ordinary Method. Toward the Close divine Truths made considerable Impressions upon the Audience.

*Lord's Day, March 2.* Preached from *John xv. 1—6.* The Assembly appeared

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not so lively in their Attention as usual, nor so much affected with divine Truths. Two of the *Indians* belonging to the *Forks* are come. May the Lord meet with them here. They can scarce go into a House now, but they'll meet with Christian Conversation. Discoursed to the *Indians* again in the Afternoon, and observed among them some Liveliness and Engagement in divine Service. I know of no Assembly of Christians where there seems to be so much of the Presence of God, where brotherly Love so much prevails, although nine Months ago they were worshipping Devils and dumb Idols. Amazing Change this! *It is the Lord's Doing, and justly marvellous in our Eyes.*

*Mar. 5.* Spent some Time just at Evening in Prayer, singing, and discoursing to my People. Their Situation now is so compact, that they are easily called together with only the Sound of a *Conk-Shell*; so that they have frequent Opportunities of attending divine Service, which seems, under God, a great Means of keeping the Impressions of divine Things alive in their Minds.

*Mar. 8.* Catechised my People in the Evening. Their Knowledge in Religion increases daily. And the Divine Presence seemed to be in the Assembly this Evening. Divine Truths were attended with such Influence upon the Assembly in general, that it

it might justly be called *an Evening of Divine Power.*

*Lord's Day, Mar. 9.* Preached from *Luke x. 38—42.* Numbers were affected, and concerned to obtain the one Thing needful; and others who seem truly gracious were affected with their want of Spirituality, and saw the Need they stood in of growing in Grace. In the Afternoon I intended to have catechised; but while we were engaged in the first Prayer, a great Part of the Assembly was so much moved, that I thought it seasonable to insist on the most practical Truths. There appeared to be a powerful divine Influence upon them. Sundry were so touched with a Sense of their own *Barrenness*, and their unworthy Treatment of the blessed Redeemer, that they looked on him as *pierced* by themselves, and *mourned*, and were in Bitterness as for a First-born. Others were in Anguish of Soul to obtain an Interest in Christ; so that there was a very great *mourning*. And one or two Persons, newly come, were awakened. It was a sweet Season. Those who had a Relish for divine Things could not but cry—*How amiable are thy Tabernacles, O Lord of Hosts!*

After publick Worship was done, Numbers came to my House, where we sung; and while we were singing, the Woman mentioned *Feb. 9*, I may venture to say, if I may be

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allowed to say so of any Person I ever saw, was filled with Joy unspeakable and full of Glory, and could not but burst forth in Prayer and Praise to God, crying, sometimes in *English*, and sometimes in *Indian*.—O blessed Lord! do come, do come! O do take me away! do let me die and go to Jesus Christ. O dear Jesus do come! I can't stay, I can't stay! O how can I live in this World? Do take my Soul away from this sinful Place! with much more to the same Purpose. In this Extasy she continued some time, and when she had a little recovered herself, I asked her, if Christ was not now sweet to her Soul? Whereupon, turning to me with Tears in her Eyes, and with all the Tokens of deep Humility, she said, *I have many times heard you speak of the Goodness and Sweetness of Christ, but I knew nothing what you meant; I never believed you; but now I know he is better than all the World.* I asked, and do you see enough in Christ for the greatest of Sinners? She replied, *O enough, enough for all the Sinners in the World if they would but come.* And turning, at my Desire, to some poor Christless Souls who stood by much affected, she said, *O there's enough in Christ for you all, if you would but come.* O strive, strive to give up your Hearts to him. Then hearing somewhat of the Glory of Heaven mentioned, she again fell into an Extasy of Joy, and cried out as before, O



dear Lord, do let me go! O what shall I do?  
I want to go to Christ, &c. In this sweet  
Frame she continued more than two Hours.

Of all the Persons I ever saw under spiri-  
tual Exercise, I scarce ever saw one so bowed  
and broken under Convictions as this Woman.  
None seemed to have greater Acquaintance  
with their own Hearts. She would frequently  
complain of the Hardness and Rebellion of  
her Heart, and appeared to be no less re-  
markably bow'd to divine Sovereignty be-  
fore she obtained any Relief, as I noticed  
Feb. 9. since which she hath seemed constantly  
to breath the Spirit and Temper of the *new*  
*Creature*. When I have sometimes asked her  
why she appeared so sorrowful? Was she a-  
fraid of Hell? She would answer, *No, I*  
*ben't so much distress'd about that, but my Heart*  
*is so wicked I can't love Christ, and thereupon*  
*burst out into Tears.*

This sweet and surprising Extasy seemed  
to spring from a true *spiritual* Discovery of  
the Glory, ravishing Beauty and Excellency  
of Christ, not from any *gross imaginary* Ideas  
of his human Nature: Nor from a selfish  
Apprehension of Benefit conferred on her;  
but from a View of his *personal* Excellency,  
and transcendent Loveliness. She seemed to  
view divine Truths as living Realities, and  
could say, *I know these Things are so: I feel*  
*them to be true.* Now her Soul was resigned

to the divine Will. Being asked, what if God should take your Husband from you (who was then very sick) how could you bear that? She replied, *He belongs to God, and not me, he may do with him just what he pleases.* Now she could freely trust her All with God for Time and Eternity. Being asked, *how* she could be willing to die, and leave her little Infant, what did she think would become of it? She answered, *God will take Care of it; it belongs to him; he will take Care of it.*

Now she appeared to have the most humbling Sense of her own Meanness, Unworthiness, and Weakness, crying, *If I live I shall sin.* And she since appears to be a most tender, broken-hearted, affectionate, devout, and humble Christian, as exemplary in Life and Conversation as any Person in my Congregation.

*Mar. 10.* Towards Night the *Indians* of their own accord met, and sung, and prayed among themselves with much melting of Affection. After a while I went among them, and prayed, and gave a Word of Exhortation. It seemed to be an Evening of divine Power. On the morrow was visited by a considerable Number, with whom I spent some Time in religious Exercises. Next Day, catechised in the Evening. Many seemed quickned and enlivened.

*Lord's*

*Lord's Day, Mar. 16.* Preached to my People from *Heb. ii. 1—3.* Divine Truths seemed to have considerable Influence on many. Toward Night discoursed again on the *great Salvation*; and the Spirit of God seemed to be *moving on the Face* of the Assembly. Baptized the Woman mentioned last *Lord's Day*, who appeared to be in a devout, humble, and excellent Frame of Mind. My House being thronged in the Evening, I spent the Time with them in religious Exercises, till my Nature was almost spent. They appear unwearied in religious Exercises, and insatiable in thirsting after Christian Knowledge.

*Mar. 19.* In my Absence my People generally met together, of their own Accord, for religious Exercises, and in *special* to give Thanks to God for the safe Return of those who had been several Weeks absent at the Forks of *Delaware*, and for the Recovery of him that had been sick. My *Schoolmaster* at their Desire assisted, and tells me they appeared engaged and affectionate in repeated Prayer, singing, &c.

*Mar. 22.* Catechised as usual. There appeared nothing remarkable; and yet I may justly say, the strict Attention, the Tenderness and Affection, the many Tears and Sobs that appeared in Numbers would have been very *remarkable*, were it not that God has made

made these Things *common* with us, and even with Strangers soon after their coming among us from Time to Time.

*Lord's Day, Mar. 23.* Three being fifteen Strangers, adult Persons, come among us last Week, I attempted to discourse from *Hosea* xiii. 9. in a Manner peculiarly suited to their Circumstances and Capacities. There was a desirable Attention appearing in general, and even among the *Strangers* themselves, but not that Affection and Concern which has been common among us.

Near Sun-set I felt an uncommon Concern, for the *poor Strangers* especially, that God had withheld his Presence, and the powerful Influence of his Spirit that Day, and in this Frame visited sundry Houses, but without much Appearance of Success, till I came to a House where divers of the *Strangers* were, and there the solemn Truths seemed to take Effect first upon some Children, then upon some adult Persons, and then upon several of the *Pagan Strangers*. I continued my Discourse till almost every one in the House was melted into Tears, and divers wept aloud. Upon this, Numbers soon gathered from all the Houses round about, and so thronged the Place, that we were obliged to go to the House where we usually meet; and the Congregation gathering immediately, and many appearing remarkably affected, I discoursed  
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some Time from *Luke xix. 10.* There was much visible Concern and Affection. Five or six of the *Strangers* appeared considerably awakened, particularly one very rugged young Man, who had seemed as if nothing would move him, was now brought to tremble like the *Jaylor*, and wept much. These *Pagans* who were awakened, seemed at once to put off their Savage Roughness, and became sociable, orderly, and humane in their Carriage: When they first came, I exhorted my religious People to be at Pains with them to instruct them in Christianity; but they would not bear to hear them. Yet now they were so touched with a Sense of their perishing State, as made them tamely yield to the closest Addresses that were made them.

*Mar. 24.* Numbered my People, and found they were increased to about an *hundred and thirty*, old and young; besides that about *fifteen or twenty* of my stated Hearers were now absent. As many of them were this Day going out on the Design of clearing some of their Lands, above fifteen Miles from hence, in order to their settling there in a compact Form, that they might more advantageously attend publick Worship, have their Children schooled, and at the same Time have a Conveniency for *planting, &c.* (Their Land here being of little or no Value for that Purpose) I thought proper to call them

them together, and shew them the Duty of labouring with Faithfulness and Industry; and endeavoured to press the Importance of their being laborious, diligent, and vigorous in the Prosecution of their Business, especially at the present Juncture. And having given them Directions for their Work, as well as Behaviour in divers Respects, and sung *Ps. cxxvii.* Dr. *Watts's* Version, and having recommended them and their Design to God by Prayer, I dismissed them to their Business.

In the Evening read and expounded to those who remained, and to the *Strangers* newly come the Substance of the 3d Chapter of the *Acts*. Numbers seemed to melt under the Word, and sundry of the *Strangers* were affected, and made sensible of their *natural Depravity*, which in their *Pagan State* they disbelieved, and denied.

*Mar. 27.* Discourfed to a Number of them in one of their Houses, and endeavoured to suit my Discourse to them severally, according as I apprehended their States to be. I find particular close Dealing with Souls in private is often very successful.

*Mar. 29.* In the Evening catechised, as usual on *Saturday*. Treated on the Benefits which Believers receive from Christ at Death. The Questions were answered, as they have generally been, with great Readiness and Propriety.

Propriety. There appeared such Liveliness and Vigour in their Attendance, and such Eagerness to be made Partakers of the Benefits then mentioned, that they seemed to be not only *looking for*, but *hasting to the coming of the Day of God*. Yet many were not duly engaged to obtain the Change of Heart that is necessary in order to that blessed End.

*Lord's Day, Mar. 30.* Discoursed from *Matt. xxv. 31—40*. There was a very considerable Moving, and affectionate Melting in the Assembly. One aged Man, newly come among us, appeared to be considerably awakened. In the Evening catechised. There was not that melting Engagement as was the Evening before.

*Mar. 31.* Called my People together, as I had done the *Monday* before, and discoursed to them again on the Necessity and Importance of their labouring industriously, and after solemn Prayer dismissed them to their Work. Numbers of them seem to offer themselves willingly to this Work, and some of them discover great Concern that God might go with them, and begin their *little Town*, that by his Blessing it might be a Place comfortable for them and theirs, both on secular and spiritual Accounts.

*April 5.* Catechised towards Evening; after which a Number of the most religious came to my House, and seemed eager of some

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further Entertainment; and while I was shewing them from various Topicks, the Obligations Christians are under to love one another in a peculiar Manner, they seemed melted into Tenderness and Affection toward each other.

*Lord's Day, Apr. 6.* Preached from *Mat. vii. 21—23.* There were considerable Effects of the Word visible in the Audience, and such as were very desirable. Many were put upon serious and close Examination, and some of them expressed their Fears: Particularly one Man was brought under great and pressing Concern for his Soul, not so much upon account of any particular Sin, as that he had never done the Will of God at all.

In the Afternoon I opened to them the Discipline of Christ's Church, and the Method in which Offenders are to be dealt with. They seemed to have the most awful Apprehensions of being treated as a *Heathen*-man, as a *Pagan*; a State of Heathenism out of which they were lately brought appearing very dreadful to them. Afterwards visited sundry Houses, and the Lord seemed to smile upon my private Endeavours, and to make them more effectual to some than my publick Discourses.

*Apr. 7.* At Evening discoursed to them from *1 Cor. xi. 23—26.* Opening to them the Institution, Nature, and Ends of the Lord's



Lord's Supper, and the Qualifications and Preparations necessary to a right Participation thereof. Many were much affected with the Love of Christ.

*Lord's Day, April 20.* Discoursed both Forenoon and Afternoon from *Luke xxiv.* explaining most of the Chapter. There was not so much Affection and Tenderness as usual. Our Meeting was very full, there being sundry Strangers with us. In the Evening catechised, and there was an affectionate Meeting in the Assembly. It was a sweet and blessed Season. God has caused this little Fleece repeatedly to be wet with the Dews of his Grace, while all the Earth around has been comparatively dry.

*Apr. 25.* Having for some Time apprehended that a Number of my People were proper Subjects of the Ordinance of the Lord's Supper, with good Advice I proposed to administer it next *Lord's Day*; and this Day, as preparatory thereto, was set apart for Fasting and Prayer, as also to implore that the Divine Presence may be with us in our intended Approach to his Table, to humble ourselves before God on account of the Withdrawment (at least in a Measure) of his blessed Influence among us, and for the rising Appearance of Carelessness, Vanity and Vice among some who seemed to have been touched and affected with Divine

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Truths : and to pray for the peaceable Settlement of the *Indians* together in a Body, and that they might become a flourishing Church.

The Solemnity was seriously attended by the whole Congregation, with much Tenderness, and many Tears, by the more Religious ; and there was some Appearance of Divine Power on those who had before been awakened. After Prayer and Preaching, I proposed briefly and plainly the Substance of the Doctrine of the Christian Faith and had their renewed chearful Assent to it. I then led them to a solemn Renewal of their baptismal Covenant in its several Branches, and the solemn Transaction was attended with much Gravity and Seriousness, Freedom and Chearfulness, and a religious Union and Harmony of Souls seemed to crown the whole.

*Apr. 26.* Towards Noon prayed with a dying Child, and gave a Word of Exhortation to By-standers. In the Afternoon discoursed to my People from *Matt. xxvi. 26, — 30.* of the Author, the Nature and Design of the Lord's Supper. The religious People were affected, and even melted with Divine Truths, and with a View of the dying Love of Christ. I then baptized two adult Persons, both serious and exemplary in their Lives, and I hope, truly religious.

ligious. In the Evening catechised those who were designed to partake of the Lord's Supper next Day, upon the Institution, Nature and End of that Ordinance, and had abundant Satisfaction as to their doctrinal Knowledge and Fitness in that respect. They likewise appear'd in general to have a deep Sense of the Solemnity of this sacred Ordinance, and to be humbled under a Sense of their own Unworthiness, and to be earnestly concerned that they might be duly prepared for it. Their Hearts were full of Love to each other, and that was the Temper of Mind they seem'd much concerned to bring with them to the Lord's Table. In singing and Prayer after Catechising, there appeared an agreeable Tenderness, and such Tokens of brotherly Love, that would even constrain one to say,—*Lord, it is good to be here.*

*Lord's Day, Apr. 27.* Preached from, *Titus ii. 14. Who gave himself, for us, &c.* Then administered the Lord's Supper to *twenty three* Persons, about five or six being now absent at the Forks of *Delaware*, who would otherwise have communicated with us. It was remarkable, that in the Season of the Performance of the Sacramental Actions, especially in the Distribution of the Bread, they seem'd to be affected in a most lively Manner, as if Christ had been really cru-

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cified before them. But their Affections, tho' considerably raised, were agreeably regulated. When I had rested some Time after the Administration, I walked from House to House, and conversed particularly with most of the Communicants, and found they had been generally refreshed at the Lord's Table as with new Wine. And never did I see such an Appearance of Christian Love among any People in all my Life. It was so remarkable, that one might well have cried with an agreeable Surprise, — *Behold how they love one another!* Towards Night, discoursed again on *Titus* ii. 14. The religious People were much refreshed, so that some of them told me they had never felt the like before. Convictions were revived in others, and some were awakned; and the Congregation when dismissed, altho' it was almost dark, seemed loth to leave the Place. Upon the whole, I must say I had great Satisfaction with regard to the Administration of this Ordinance. God himself, I am perswaded, was in the midst of his People, and, I doubt not, many could say in the Conclusion, with their whole Hearts, — *Verily, a Day thus spent in God's House, is better than a thousand.* It was the liveliest Emblem of Heaven I had ever seen.

*Apr. 28.*



Apr. 28. Concluded the sacramental Solemnity with a Discourse from *John xiv. 15. If ye love me, keep my Commandments.* There appeared a very agreeable Tenderneſs, eſpecially among the *Communicants*. They ſeemed willing to have their Ears bored to the Door-Posts of God's Houſe, and to be his Ser-vants for ever. Obſerving Numbers in this excellent Frame, I thought proper to improve this advantageous Season, as *Hezekiah* did the Paſſover-ſeaſon, to engage thoſe that appeared ſerious and religious to perſevere therein; and accordingly, propoſed that they ſhould further covenant to watch over themſelves, and one another, leſt they ſhould diſhonour the Name of Chriſt by unbecom-ing Practices, and particularly by *Drunken-neſs* their darling Sin. They chearfully com-plied, and expliciteſly joined in that Cove-nant. I then proceeded in the moſt ſolemn Manner, to call God to *witneſs* to their ſacred Engagement, and minded them that God would be a *terrible Witneſs* againſt the Vio-laters thereof in the great and notable Day of the Lord. It was a Season of amazing Solemnity.

Baptized ſix Children this Day.

Lord's Day, May 4. My People be-ing now removed to their Lands, where they are making Proviſion for a compact Settlement, I this Day viſited them (being  
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now obliged to board with an *English* Family at some Distance from them) and preached in the Forenoon from *Mark* iv. 5. endeavouring to shew them the Danger there was, lest hopeful Beginnings in Religion might prove abortive, like the Seed sown in *stony Places*. In the Afternoon discoursed upon *Rom.* viii. 9. Then I spent some Hours in private Conferences, and laboured to regulate some Disorders among them.

*May 5.* I visited my People again, and gave them Directions relating to their Business. I see more and more of what Importance 'tis like to be to their religious Interest, that they become laborious and industrious, acquainted with the Affairs of Husbandry, and able to raise the Necessaries and Comforts of Life within themselves.

*May 9.* Preached to my People from *John* v. 40. in the open Wilderness, they having as yet no House for publick Worship in this Place, nor indeed sufficient Shelters for themselves. Divine Truths made considerable Impressions on many. This Day I baptized one Man (the Conjuror and Murderer mentioned *Aug.* 8. and *Feb.* 1.) who appears such a remarkable Instance of Divine Grace, I can't omit some brief Account of him.

He lived near the Forks of *Delaware*, and attended the Meeting there more than a Year;

Year; but was extremely addicted to drinking, and seemed no way reformed. In this Time he murdered a likely young *Indian*, which threw him into *Horrou*r and a Degree of *Desperation*, so that he kept at a Distance from me some Months, till I had an Opportunity of conversing with him, and encouraged him to hope his Sin might be forgiven for Christ's Sake. After which he again attended my Meeting. But what discouraged me most, was his *Conjuration*. He was one of those called *Powwows* among the *Indians*; and notwithstanding his Attendance on my Preaching, still followed his old Charms and juggling Tricks, giving out that himself was some great one, and to him they gave heed, supposing him to be possessed of a great Power. And the high Opinion they had of him, his *magick Charms*, and superstitious Notions, seemed to be a fatal Obstruction to their receiving the Gospel. And I have often thought 'twould be favourable to the Design of Gospelizing the *Indians*, if God would take that Wretch out of the World. But God, whose Thoughts are above ours, took a more desirable Method with him.

His first genuine Concern for his Soul was excited, by seeing my *Interpreter* and his Wife baptized, and, with the Invitation of an *Indian*, he followed me down to *Crofs-week/jung*

*week* sung in *August*, and continued there several Weeks in the Season of the most remarkable and powerful Awakening; at which Time he was more effectually awakened, and brought under great Concern for his Soul: And then, upon his *feeling the Word of God in his Heart* (as he expresses it) his Spirit of *Conjuration* left him entirely, that he has had no more Power of that Nature since, than any other Man living, and declares he don't now so much as know how he used to charm and conjure.

He continued under Convictions of his sinful and perishing State all the *Fall*, and Part of the Winter, but was not so deeply exercised till *January*, and then the Word of God took such hold of him, that he was brought into great Distress, and knew not what to do. He continued under the heavy Pressure of a *wounded Spirit*, and, *Feb. 1.* was brought into the utmost Agony of Soul, which continued that Night, and part of next Day. After this, observing him to appear remarkably calm and composed, I asked him how he did. He replied, *'Tis done, 'tis done, 'tis all done now.* I asked him what he meant. He answered, *I can never do any more to save myself, 'tis all done for ever, I can do no more.* I asked him whether he could not do a little more rather than go to Hell? He replied, *My Heart is dead, I can never*  
*help*



*help myself.* I asked him what he thought would become of him? He replied, *I must go to Hell.* I asked, if he thought it was right God should send him to Hell? He answered, *O 'tis right, the Devil has been in me ever since I was born.* I asked him, if he felt this the Evening before, when he was in such great Distress? He replied, *No, I did not then think it was right. I thought God would send me to Hell, and that I was then dropping into it, but my Heart quarrelled with God, and would not say it was right he should send me there. But now I know 'tis right; for I have always served the Devil, and my Heart has no Goodness in it now, but is as bad as it was, &c.*

In this Frame of Mind he continued several Days, passing Sentence upon himself, and constantly owning it would be right if he should be damned, and that he expected this to be his Portion. And yet it was plain he had a secret Hope of Mercy, tho' imperceptible to himself. He asked me often *when I would preach again?* I asked him why he desired to hear me preach, seeing *his Heart was dead, and all was done, and he expected to go to Hell?* He replied, *I love to hear you speak about Christ for all.* I asked him, what Good will that do you, if you must go to Hell at last? He answered, *I would have others come to Christ, if I must*  
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*go to Hell myself.* He seemed to have a great Love to the People of God, and nothing affected him so much as the Thoughts of being separated from them. It was likewise remarkable, that in this Season he was most diligent in the Use of all Means for his Soul's Salvation, altho' he had the clearest View of the Insufficiency of Means to help him. When he had continued in this Frame of Mind more than a Week, while I was preaching, he seemed to have a lively Soul-refreshing View of the Excellency of Christ, and the Way of Salvation by him, which melted him into Tears, and filled him with Admiration, Comfort, and Praise to God; since which, he has appeared to be a humble, devout and affectionate Christian, serious and exemplary in his Conversation and Behaviour, frequently complaining of his want of spiritual Warmth, and in all respects bearing the Marks of one created anew in Christ Jesus.

His Zeal for the Cause of God was remarkable, when he was with me at the Forks of *Delaware* last *February*. There being an old *Pawwaw* at the Place, who threatned to *bewitch* me; this Man presently challenged him to do his worst, telling him, that himself had been as great a *Conjurer* as he, but that as soon as he felt the Word in his Heart, which this People loved, his Power of  
*conjuring*

*conjuring* immediately left him; and so it would you, said he, if you did but once feel it in your Heart. So that, as *Paul*, he now zealously defends, and practically preaches the Faith which he once destroyed. May God have the Glory of the amazing Change he has wrought in him.

Lord's Day, May 18. Discoursed both Parts of the Day from *Rev. iii. 20.* In the Interval I took occasion to discourse to Numbers, in a more private Way, of the Kindness and Patience of the blessed Redeemer in standing and knocking, &c. which seemed to take some Effect. In the Afternoon, Divine Truths were attended with Solemnity and with Tears, tho' there was not that powerful Awakening as in Times past.

May 19. Visited, and preached to my People from *Acts xx. 18, 19.* and aimed to rectify their Notions about religious Affections, shewing how desireable they are when they flow from a true spiritual Discovery of the transcendent Perfections of the blessed God, a View of the Glory and Loveliness of the great Redeemer; that such Views will naturally excite us to serve the Lord with much Affection, and with all Humility of Mind. And, on the other Hand, observing the Sinsfulness of seeking high Affections immediately and for their own Sake. Shewed them, that if the Heart be directly

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fix'd on God, some Degree of Affection will be the Effect of it: But to seek after Affection directly and chiefly, is to place it in the Room of God and his Glory. If sought that others may admire us, 'tis abominable *Pride*; if for the Pleasure of being affected, 'tis *Idolatry* and Self-gratification.—Labour'd also to expose the Disagreeableness of Affections wrought up by the Power of Fancy, while I still recommended that religious Affection, Fervency and Devotion, without which Religion will be but an empty Name, and lifeless Carcass. This appeared a seasonable Discourse.

*May 24.* Visited the *Indians*, and took care of their secular Business, as I had several Times before, which they are not able themselves to manage, without the constant Care and Advice of others. Afterwards discoursed to some of spiritual Concerns.

*Lord's Day, May 25.* Discoursed both Parts of the Day from *John xii. 44,—48.* Sundry wept, and appeared much affected, and one obtained Comfort, and appeared to rejoice in God her Saviour. It was a Day of Grace and Divine Goodness.

*Lord's Day, June 1.* Preached from *Mat. xi. 27, 28.* The Presence of God seemed to be in the Assembly. I then baptized five Adults, and five Children, and was not a little



little refreshed with this *Addition made to the Church of such as, I hope, shall be saved.*

I have reason to hope that God has lately brought home to himself, sundry who had long been under spiritual Concern, tho' there have been few Instances of Persons lately awakened out of a State of Security. And those comforted of late seem to be brought in, in a more *silent* Way. Neither their Concern nor Consolation being so *powerful* as formerly, in the Beginning of this Work of Grace.

*June 6.* Discoursed from Part of *Isa. liii.* Many were much melted and refreshed. One Man in particular, who had long been under Concern, was brought to see and feel the Impossibility of his doing any thing to help himself by his Tears and all he could do, and found himself undone as to any Power or Goodness of his own.

*June 7.* Being invited by the Rev. Mr. *William Tennent* to be his *Assistant* in the Administration of the Lord's Supper, my People attended the preparatory Services.

*Lord's Day, June 8.* Most of my People who had been *Communicants* at the Lord's Table before, communicated, with others, who had longed to see this Day, and whose Hearts rejoiced in this Work of Grace. Some of the By-standers were affected with seeing these who had been *Aliens from the*

*Common-wealth of Israel*, &c. now brought near to God as his professing People, and sealing Covenant with him. Others, I am told, were awakened thereby, apprehending the Danger of being eternally *cast out* while they saw others from the *East* and *West* preparing to sit down in the Kingdom of God. Others of my People who were not *Communicants*, were much affected. Convictions in divers Instances were revived; and the Man mentioned the 6th instant obtained Comfort.

June 9th. A considerable Number of my People met early in the Day, in a retired Place in the Woods, and prayed, sung, and conversed of Divine Things. Afterward, they attended the concluding Exercises of the sacramental Solemnity, and then returned home, divers of them *rejoicing for all the Goodness of God they had seen and felt*.

June 13. Preached to my People upon the *New Creature* from 2 Cor. v. 17. The Presence of God seemed to be in the Assembly. The People of God were refreshed and strengthened, beholding their Faces in the Glass of God's Word, and finding in themselves the *Marks and Lineaments* of the *New Creature*. Some under Concern were also renewedly affected. Baptized three Adults and two Children. One of these was the very aged Woman mentioned

*Dec.*

Dec. 26th. She gave me now a very punctual, rational, and satisfactory Account of the remarkable Change she experienced some Months after the Beginning of her Concern, which, I must say, appeared to be the genuine Operations of the Divine Spirit. And I have great Reason to hope she is *born anew* in her old Age, she being, I presume, upwards of *fourscore*.

June 19. Visited my People with two of the Rev. Correspondents. Spent some Time in Conversation with them upon spiritual Things, and took some Care of their worldly Concerns.

This Day makes up a compleat Year since my first preaching to these *Indians* in *New-Jersey*.—What amazing Things has God wrought for these People! What a surprizing Change appears in their Temper and Behaviour! How are morose and savage *Pagans* transformed into agreeable, affectionate, humble Christians! And their drunken and *Pagan* Howlings turned into devout and fervent Prayers and Praises to God! They who were sometime *Darkness*, are now *Light in the Lord*. May they walk as *Children of Light*. Now to him that is of Power to stablish them according to the Gospel, even the preaching of Christ—To God only wise be Glory thro' Christ Jesus for ever and ever. Amen.

Before I conclude, I would make a few general Remarks.

1. I can't but take Notice, that ever since my first coming among these *Indians* in *New-Jersey*, I have in general been favoured with that Assistance which (to me) is *uncommon* in preaching *Christ crucified*, and in making him the *Center* and the *Mark*, to which all my Discourses among them were directed. After having taught them something of the Being and Perfections of God, his Creation of Man in a State of Rectitude and Happiness, and the Obligations Mankind were thence under to love and worship him, it was the principal Scope and Drift of all my Discourses to lead them into an Acquaintance with their deplorable State by Nature as *fallen Creatures*, their *Inability* to extricate themselves from it, the *utter Insufficiency* of any external Reformatations and Amendments of Life, or of any religious Performances they were capable of, while in this State, to bring them into the Favour of God, or interest them in his eternal Mercy. And thence, to shew them their absolute Need of Christ to redeem and save them from the Misery of their *fallen State*; to open his All-sufficiency and Willingness to save the chief of Sinners; the *Freeness* and *Riches* of his Divine Grace, proposed *without Money and without Price*, to all that will accept the Offer; and thereupon to press them  
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without Delay to betake themselves to him under a Sense of their Misery and *undone* State, for Relief and everlasting Salvation ; and to shew them the abundant Encouragement the Gospel proposes to needy, perishing, and helpless Sinners, in order to engage them so to do.

And I have oft remarked with Admiration, that whatever Subject I have been upon, after explaining and illustrating the Truths contained therein, I have been *naturally* led to Christ as the Substance of every Subject. If I treated on the Being and glorious Perfections of God, I was thence *naturally* led to discourse of Christ as the only way to the Father.—If I attempted to open the deplorable Misery of our *fallen State*, it was *natural* from thence to shew the Necessity of Christ to undertake for us, to atone for our Sins, and to redeem us from the Power of them. If I taught the Commands of God, and shewed our Violation of them, this brought me, in the most *easy* and *natural* Way, to speak of and recommend the *Lord Jesus Christ* as one who had *magnified the Law* we had broken, and who was become *the End of the Law for Righteousness to every one that believeth*. And never did I find so much Freedom and Assistance in making the various Lines of my Discourses meet and center in Christ as among these *Indians*.

Sometimes, when I have intended to offer but a few Words on some particular Subject, and saw no occasion or room for any considerable Enlargement, there has appeared, on a sudden, such a Fountain of Gospel-grace shining forth in, or *naturally* resulting from a just Explication of it, and Christ has seemed in such a lively Manner to be pointed out as the *Substance* of what I was considering and explaining, that I have been drawn in a Way not only *easy* and *natural*, *proper* and *pertinent*, but almost *unavoidable*, to discourse of him, either in regard of his Incarnation, Undertaking, Satisfaction, admirable Fitness for the Work of Man's Redemption, or the infinite Need that Sinners stand in of an Interest in him, which has opened the Way for a continued Strain of Gospel-invitation to perishing Souls to come *empty* and *naked*, *weary* and *heavy-laden*, and cast themselves upon him.

And as I have been at Times surprisingly furnished with *Matter* relating to the *Lord Jesus Christ*, and the Way of Salvation by him, so also as to an advantageous *Manner* of opening the Mysteries of Divine Grace, and representing the infinite Excellencies and *unsearchable Riches of Christ*. I have frequently been enabled to represent his personal Glories, Loveliness, and Suitableness;

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to open the infinite Riches of his Grace ; and to call, invite, and beseech Sinners to come and give up themselves to him ; to expostulate with them why they would neglect one so infinitely lovely, and so freely offered— And this in such a Manner, with such Freedom, Pertinency, *Pathos*, and Application to the Conscience, as I never could have made myself Master of by the most diligent Application of Mind.

I don't mention these Things to recommend my own Performances, for, I own, I found from Time to Time I had no Skill or Wisdom for my great Work, and knew not how to *choose out acceptable Words*, proper to address poor benighted *Pagans* with. But thus God was pleased to help me, *not to know any thing among them save Jesus Christ and him crucified.*

And this was the Preaching God made Use of for the Awakning of Sinners, and the Propagation of this *Work of Grace among the Indians.*—And, it was remarkable, when I was favoured with any *special Freedom* in discoursing of the *Ability and Willingness of Christ to save Sinners, and the Need they stood in of such a Saviour*, there was then the greatest Appearance of Divine Power in awakning secure Souls, promoting Convictions begun, and comforting the Distressed.

2. I think it worthy of Remark, that Numbers of these People are brought to a strict Compliance with the Rules of *Morality* and Sobriety, and to a conscientious Performance of the *external* Duties of Christianity, by the *internal* Power and Influence of the peculiar Doctrines of Grace, without having these *moral Duties* frequently repeated and inculcated upon them, or the contrary Vices particularly exposed and spoken against. I have already observed what has been the Strain and Drift of my Preaching, what the Truths I principally insisted upon, and how I was influenced and enabled from Time to Time to dwell upon them. And God was pleased to give those Truths such a powerful Influence upon the Minds of these People, that their Lives were quickly reformed, without my insisting on the Precepts of *Morality*, and spending Time in repeated Harangues upon *external* Duties. — There was indeed no Room for any kind of Discourses, but those which respected the *Essentials* of Religion, and the *experimental* Knowledge of Divine Things, while so many were enquiring daily, not how they should regulate their outward Conduct, but, *what they should do to be saved*. So that my great Work still was to lead them into a farther View of their *Undoneness* in themselves, the total Depravity and Corruption of their  
Hearts



Hearts—and at the same Time to open to them the glorious and compleat Remedy provided in Christ for helpless perishing Sinners, and offered freely to those who have no Goodness of their own, *no Works of Righteousness which they have done*, to recommend them to the Divine Acceptance.

When these Truths were felt *at Heart*, there was now no Vice unreformed, no external Duty neglected; Drunkenness, the darling Vice, was discarded, and scarce an Instance of it known among them for Months together. The abusive Practice of *Husbands* and *Wives* putting away each other, and taking others, was quickly reformed; so that three or four Couple have voluntarily dismissed those they had wrongfully taken, and now live together again in Love and Peace. The same might be said of all other vicious Practices. The Reformation was general, and all springing from the *internal* Influence of Divine Truths upon their Hearts, and not from any *external* Restraints. Some of these Vices I never had so much as mentioned, particularly parting of Men and their Wives, till some, having their Consciences awakened by God's Word, came, and of their own Accord confessed themselves guilty in that respect. And when I did at any Time mention their wicked Practices, and the Sins they were guilty of, contrary to the

the *Light of Nature*, 'twas not with Design or Expectation of working an effectual Reformation in their *Manners* by this Means, for I know while the *Tree* remained *corrupt*, the *Fruit* would *naturally* be so too; but with Design to lead them, by taking a View of the Wickedness of their Lives, to be sensible of the Corruption of their Hearts, and to convince them of the Necessity of a Renovation of their Nature, and excite them with utmost Diligence to seek after that great Change, which, if once obtained, I was sensible, would of Course produce a Reformation of external Manners in every respect.

And as all Vice was reformed upon their *feeling* the Power of these Truths upon their Hearts, so the *external* Duties of Christianity were complied with, and conscientiously performed from the same *internal* Principle; Family-prayer set up, and constantly maintained, unless among a few more lately come, who had felt little of this Divine Influence. This Duty is constantly performed even in some Families where there are none but *Females*, and scarce a prayerless Family to be found among near an *hundred* of them. The Lord's Day is seriously and religiously observed, and Care taken by Parents to keep their Children orderly on that sacred Day. And this, not because I  
had

had driven them to the Performance of these Duties by a frequent inculcating of them, but because they had *felt* the Power of God's Word upon their Hearts, were made sensible of their Sin and Misery, and therefore could not but pray, and comply with every thing they knew to be Duty, from what they felt within themselves. When their Hearts were touch'd with a Sense of their eternal Concernments, they cou'd pray with great Freedom as well as Fervency, without being at the Trouble to learn *set Forms* for that purpose. And some of them who were suddenly awakened at their first coming among us, were brought to pray and cry for Mercy with utmost Importunity, without ever being instructed in the Duty of Prayer, or so much as once directed to the Performance of it.

The happy Effects of these peculiar Doctrines of Grace, which I have so much insisted on with this People, plainly discover, even to Demonstration, that instead of their opening a Door to Licentiousness (as many vainly imagine, and slanderously insinuate) they have a direct contrary Tendency; so that a close Application, a *Sense* and *Feeling* of them, will have the most powerful Influence toward the *Renovation* and *effectual Reformation* both of Heart and Life.

And happy Experience, as well as the Word of God, and, in particular, the Ex-

amples of Christ and his Apostles, have taught me that that Method of Preaching, which is best suited to awaken in Mankind a Sense and lively Apprehension of their Depravity and Misery in *a fallen State*, to excite them earnestly to seek after a Change of Heart, and engage them to seek after *inward* Cleansing, and to fly for Refuge to free and sovereign Grace in Christ, as the only Hope set before them, is like to be most successful for the Reformation of their external Conduct. I have found that close Addresses, and solemn Applications of divine Truths to the Conscience, tend directly to strike Death to the Root of all Vice; while smooth and plausible Harangues upon *moral Virtues*, and *external Duties*, at best, are like to do no more than lop off the Branches of Corruption, while the Root of all Vice remains still untouched.

The Views I have had of this Kind have often minded me how proper an Exhortation for Ministers in respect of others, as well as for Persons with regard to themselves, are those Words of our Lord.—*Cleanse first the Inside of the Cup and Platter, that the outside may be clean also*, q. d. The only effectual Way to have the outside clean is to begin with what is within; and if the Fountain be purified, the Streams will be *naturally* pure.

Now



Now altho' I can't pretend that the Reformation among my People does, in every Instance, flow from a saving Change of Heart, yet I may truly say, it flows from some *Heart-affecting* View and Sense of Divine Truths, which all have had in a greater or lesser Degree.

I don't intend hereby to represent the preaching of *Morality*, and pressing Persons to the *external* Performance of Duty to be altogether unnecessary, and useless, at any *Time*, and especially at Times when there is less of divine Power attending the Means of Grace; when for want of *internal* Influences there is need of *external* Restraints. 'Tis doubtless among the Things which *ought to be done*, while *others are not to be left undone*. But what I chiefly designed by this Remark, was to represent plain *Matter of Fact*, viz. that the Reformation, the Sobriety, and external Compliance with the Rules and Duties of Christianity, appearing among my People, are not the Effect of any *meer doctrinal* Instruction, or *meerly* rational View of the Beauties of *Morality*, but from the *internal* Power and Influence that divine Truths, (the Soul-humbling Doctrines of Grace) have had upon their Hearts.

3. It is remarkable that God has so *continued* and *renewed* the Showers of his Grace here, so *quickly* set up his *visible* Kingdom

among these People, and so *smiled* upon them in relation to their Acquirement of Knowledge, both divine and human. 'Tis now near a Twelve-month since the Beginning of this gracious out-pouring of the divine Spirit among them, and tho' it has often seemed to decline and abate in some Instances, yet the Shower has seemed to be *renewed*, and the Work of Grace *revived* again. It must be acknowledged that for some Time past there has in the general appeared a more manifest Declension of this Work, and the blessed Spirit has seem'd in a considerable Measure withdrawn, especially in regard of his awakening Influences, so that the Strangers who came lately are not seiz'd with Concern as formerly; and some few who were some Time ago much affected with divine Truth appear now less concern'd. Yet (blessed be God) there is still an Appearance of divine Power and Grace, a desirable Degree of Tenderness, religious Affection, and Devotion in our Assemblies.

And as God has favour'd us with Showers of Grace, so he hath set up his Kingdom among us with uncommon *Quickness*. I have now baptized *seventy-seven* Persons, of whom *thirty eight* are Adults, and *thirty nine* Children, and all within the Space of *eleven* Months. And I have baptized no Adults, but such as appear'd in a Judgment of Charity,

rity, to have a Work of special Grace wrought in their Hearts, and to have had the Experience of the renewing and comforting Influences of the Blessed Spirit. There are many others under solemn Concern for their Souls, who, I apprehend, are Persons of sufficient Knowledge, and visible Seriousness, *at present*, to render them proper Subjects of the Ordinance of Baptism. Yet since I don't see comfortable Evidences of a saving Change passed upon them, and considering the great Propensity there is in this People to abuse themselves with strong Drink, and fearing lest some who now appear serious should lose their Concern, and return to this Sin, and so, if baptized, prove a Scandal to their Profession, I have thought proper hitherto to omit the Baptism of any but such who give *hopeful* Evidences of a saving Change; tho' I don't pretend to determine positively concerning the States of any.

I likewise administer'd the *Lord's Supper* to a Number of Persons, who, I have abundant Reason to think, were proper Subjects of that Ordinance, within the Space of *ten Months* and *ten Days*, after my first Preaching to them. And within the Space of a *twelvemonth*, after some of them were attending an *idolatrous Feast* and *Sacrifice* in Honour to *Devils*. Surely Christ's little Flock here, so suddenly gathered from among *Pagans*,

gans, may justly say, in the Language of the Church of old, *The Lord hath done great Things for us, whereof we are glad.*

Much of the Power and Goodness of God has appear'd also in their Acquirement of Knowledge, both in Religion, and in the Affairs of common Life. There has been a wonderful Thirst after Christian Knowledge prevailing among them, and an eager Desire of being instructed in Christian Doctrines and Manners. This has prompted them to ask many pertinent as well as important Questions, the Answers to which tended much to enlighten their Minds, and promote their Knowledge in divine Things. Many of the Doctrines I have delivered they have query'd with me about, in order to gain further Light and Insight into them; particularly the Doctrine of *Predestination*. And have from Time to Time manifested a good Understanding of them, by their Answers to the Questions proposed to them in my *catechetical Lectures*. They have likewise query'd with me concerning a proper *Method*, as well as proper *Matter* of Prayer, and Expressions suitable for that religious Exercise, and have taken Pains in order to the Performance of this Duty with Understanding. They have likewise taken Pains, and appeared remarkably apt, in learning to sing *Psalm-Tunes*, and are now able to sing with Decency.

They



They have also acquired a considerable Degree of useful Knowledge in the Affairs of common Life, so that they now appear like rational Creatures, fit for human Society, free from that savage Roughness, and brutish Stupidity, which render'd them very disagreeable in their *Pagan State*. They seem ambitious of a thorough Acquaintance with the *English* Tongue, can already, most of them, understand a considerable Part, and some of them the Substance of my Discourses without an *Interpreter*; and Providence has smiled upon them in respect to *proper Means* for their Instruction therein, by sending us a *Schoolmaster*, of whom I may justly say, I know of no Man like minded, who well naturally care for their State. And the Children learn with surprizing Readiness, so that he tells me he never had an *English* School that learn'd so fast. Not above two in thirty, or more, but what learn'd to know all the *Letters* in the *Alphabet* distinctly within three Days after his Entrance upon his Business, and divers in that Space of Time could do something at *Spelling*. And some, since the beginning of *February* last, are able to read in a *Psalter*, or *Testament*, without spelling. Besides these, he had *fifteen* or *twenty* People, married or single, at his Evening-School, which he kept while the Evenings were long.

They are instructed twice a Week in the Assembly's *shorter Catechism*; and some of them have learn'd to say it pretty distinctly more than half thro'. They are likewise instructed in the Duty of secret Prayer, and prompt each other to it.

4. I think it worthy to be noted, to the Praise of Sovereign Grace, that amidst *so great* a Work of Conviction, and religious Affection, there has been no *Prevalency* of *false Religion* (if I may so term it) or Heats of Imagination, intemperate Zeal, and spiritual Pride; corrupt Mixtures, which too commonly attend the Revival and powerful Propagation of Religion. This Work of Grace has, in the Main, been carried on with a surprizing Degree of *Purity*, and Freedom from *Trash*, or corrupt Mixtures. The religious Concern People have been under has generally been *rational* and *just*, arising from a Sense of their Sins, and their Obnoxiousness to the divine Wrath, as well as their utter Inability to save themselves. Or if there has been any *Appearance* of irrational Concern, yet there has been no Prevalency of any such thing. And tho' the Concern of many has been very great, yet I have never seen any thing like *Desperation* prevailing in any one Instance: Nothing that has discouraged them from the most diligent Use of all proper Means for their Conversion and Salvation.

The

The *Comfort* that Persons have obtained after Distresses, has likewise in general appear'd solid, well-grounded, and Scriptural; arising from a spiritual and *supernatural Illumination* of Mind; a View of divine Things, in some Measure, *as they are*; a Complacency of Soul in the divine Perfections, and a peculiar Satisfaction in the *Way of Salvation* by *Sovereign free Grace* in the great Redeemer. Their Joys have seem'd to rise from a Variety of Views and Considerations. Some, after the hardest Struggles and Heart-risings against the Sovereignty of God, have seem'd, at the first Dawn of their Comfort, to rejoice in a peculiar manner therein, and have been delighted to think that a good God would dispose of them and theirs *just as he pleased*. Others who have been remarkably oppress'd with a Sense of their *Undoneness* and Poverty, have been more peculiarly delighted with a View of the *Freeness* and *Riches* of divine Grace. Some have at first rejoiced in the *Wisdom* of God discover'd in the *Way of Salvation* by Christ, and have wonder'd at their past Folly in seeking Salvation other Ways. Others have had a more *general* View of the Beauty and Excellency of Christ, and been delighted with his divine Glory as unspeakably exceeding *all* they had ever conceiv'd of before. But tho' their Comforts have seem'd to arise from a *Variety* of Views, still they

they were *spiritual* and *supernatural* Views, and not groundless Fancies, which were the Spring of their Joys and Comforts.

Yet it must be owned, when this Work became so *universal* and prevalent, *Satan* seem'd to *transform himself into an Angel of Light*, and made some vigorous Attempts to introduce turbulent Commotions of the Passions, instead of genuine Convictions of Sin, and imaginary and fanciful Notions of Christ, as appearing to the mental Eye in human Form, and particular Postures, in the room of *spiritual* and *supernatural* Discoveries of his divine Glory and Excellency, as well as divers other Delusions. And I have reason to think, had these Things met with Encouragement, there wou'd have been a considerable *Harvest* of this Kind of Converts here. *Spiritual Pride* also discover'd itself in various Instances; and in one or two an unbecoming Ambition of being *Teachers* of others. But, blessed be God, tho' something of this Nature has *appear'd*, nothing has *prevail'd*, nor made any great Progress.

And there have been very few Instances of *scandalous* or *irregular* Behaviour among those who have made a *Profession*, or even an *Appearance* of Religion. Not above three or four that I know of, have been guilty of any open Misconduct, and not one that persists in any thing of that Nature. And perhaps  
the



the remarkable Purity of this Work in the *latter* respect, its Freedom from frequent Instances of Scandal, is very much owing to its Purity in the *former* Respect, its Freedom from corrupt Mixtures of spiritual Pride, and Delusions, which naturally lay a Foundation for scandalous Practices.

*May this blessed Work, in the Power and Purity of it, prevail among the poor Indians here, as well as spread elsewhere, till their remotest Tribes shall see the Salvation of God. Amen.*

Then follows an Account of *the Collections* made in *New-York, Jamaica*, and many particular Towns, and Churches, for the Support of the *English-School*, and for defraying other Charges that have necessarily arisen in the promoting of the religious Interests of the *Indians*, and the *Manner* in which the Monies so collected have been laid out.

Next follows an Appendix to the Journal, giving an Account, in answer to a Letter from the Honourable Society for propagating Christian Knowledge, what Methods he had made Use of for instructing himself in the *Indians* Language; what Progress he had made in it; what Methods he is now taking to instruct the *Indians*; and particularly what Difficulties he had already met with, and the Methods he used for surmounting them.

Among.

110 *Rise and Progress of a Work of Grace*

Among other Things he gives a Specimen of his Method in catechising them, which seems perfectly agreeable to the *Assembly's shorter Catechism*.

Last of all, there are *Attestations* to the Truth of the Whole, so far as they were capable of being informed thereof, under the Hands of the Reverend Mr. *William Tennent* of *Freehold*; the Reverend Mr. *Charles M<sup>r</sup> Knight* of *Croswicks*; and the *Elders* and *Deacons* of the Presbyterian Church in *Freehold*.

F I N I S.



# A P P E N D I X.

Extract of a Letter from the Rev. Mr. *Pemberton*, Preses of the honourable Society's Correspondent-Members at *New-York*, dated 21st of *July* 1747, to the President of the Society.

“ **W**E rejoice to hear that Mr. *Brainerd*'s Journals afford you so much Satisfaction. We have the pleasure to inform you, that Religion is still upon the increasing hand among those *Indians*. Those that were formerly converted, evidence the Sincerity of their Change by a Conversation becoming the Gospel, and their Numbers are lately increas'd by considerable Additions from several Places, *who all live together in a regular Society*. An *English* Schoolmaster is maintain'd among them, by private Contributions in these Parts: Many of their Children make great Progress in reading, and learning their Catechism.

“ Mr. *Brainerd* has indeed been confin'd by Sickness for a long Time, and is yet in a low and dangerous State of Health, occasion'd by his incessant Fatigues and Travels in the Prosecution of his Mission: But lest the *Indian* Service should suffer during his Sick-ness, he has procured his Brother, (a pious and ingenious young Candidate for the Ministry) to reside among the *Indians*, who meets with great Acceptance and Success among them. Whether Mr. *Brainerd* will ever recover seems as yet uncertain; he has now for several Months been hovering upon the Borders of the Grave; but, even in his low Estate, has been doing more than could possibly have been expected, in the Service in which he is engaged. If it should please God to take him out of the World, it would be, I had almost said, an irreparable Loss, but I recall that Word;—with God is the Residue of the Spirit.

“ We have not yet enter'd any of the *Indian* Youth for Education in order to the Ministry; several Difficulties have hitherto been cast in the Way, which we have not been able to get over; but when we think we have a rational Prospect of answering the great Ends the Society has in View, we shall gladly embrace the Opportunity.

## A P P E N D I X

“ That you may have a clearer View of the Cir-  
 “ cumstances of the *Indians* under Mr. *Brainerd*’s  
 “ Care, I have inclosed a Letter I lately receiv’d  
 “ from his Brother, who, as I before observ’d, offi-  
 “ ciates in Mr. *Brainerd*’s room while he continues dis-  
 “ abled by Sickness.

“ We affectionately recommend ourselves and  
 “ Churches in these remote Parts to your Prayers.

“ This in the Name of the Correspondents is sub-  
 “ scrib’d by

“ Sir, your most obedient humble Servant,  
 “ EBEN. PEMBERTON. P. C.”

Mr. *John Brainerd*’s Letter mention’d in the before  
 written Letter, viz.

“ For the Rev. Mr. *Ebenezer Pemberton* at New-  
 “ York.

“ SINCE you are pleas’d to require me to give  
 “ an Account of the present Situation of Affairs  
 “ among those *Indians*, which at this present Time, I  
 “ have the more immediate Care of; I shall endea-  
 “ vour to do it in as brief but just a manner as I can.  
 “ And

“ 1st. There are now belonging to the Society of  
 “ *Indians*, something upward of 160 Persons, old  
 “ and young, who I think may properly be call’d In-  
 “ habitants of the Town. 2dly, Among these there  
 “ are 37, who have been admitted to the Sacraments  
 “ of Baptism and the Lord’s Supper, and who, in a  
 “ Judgment of Charity, appear to have experienced  
 “ a Work of Saving-Grace in their Hearts. There  
 “ are also several others who, as I have reason to think,  
 “ are truly religious, and stand as proper Candidates  
 “ for those Gospel Ordinances.

“ 3dly, Out of the Number first mention’d, there  
 “ are about 30 Persons who came to this Place since  
 “ my Arrival here, which was the 15th of *April* last,  
 “ about ten of these are Adults, and the rest Children:  
 “ The Adults, I have reason to think are all rationally  
 “ convinced of the Truth of the Christian Religion,  
 “ and under some Degree of Concern; and most of  
 “ em



## A P P E N D I X.

'em appear to be much concern'd, and their Convictions seem to be permanent and genuine.

" The next thing I shall mention is the School which consists of 53 Children, who properly belong to it, and generally attend upon it; 27 of these read in the Testament, and most of them can say the Assembly's shorter Catechism throughout by Heart. Others read in Psalters, Spelling-Books and Primers; and many of 'em can say the Catechism half thro'. These Children are many of 'em under religious Impressions, and seem to be earnestly enquiring the Way to *Zion*, and some even of the New-Comers are much concern'd for the Salvation of their Souls; and all that are grown to any considerable Bigness (so far as we can know by observing and enquiring of their Parents, and of one concerning another) do live in the constant Performance of secret Duties.

" As touching their secular Affairs, they are much more comfortable than they were. They have upwards of 40 Acres of *English* Grain in the Ground; and near about so much *Indian* Corn; and they do, I think, in general follow their secular Business as well as can be expected, considering they have all their Days been used to Sloth and Idleness. Thus, Sir, I have given a very brief Answer to your Demands, but I think just Account of the present Condition of these *Indians*, and am

" From *Bethel*, " *Rev. Sir, yours, &c.*  
 " the *Indian Town*  
 " in *New-Jersey*, JOHN BRAINERD.  
 " June 23, 1747.

## P O S T S C R I P T.

THE honourable Society in Scotland for propagating Christian Knowledge, have very lately receiv'd Letters from their Correspondent-Members at *New-York*, dated in *February* last, " giving an Account of the much to be lamented Death of Mr. *David Brainerd*, who (as they express it,) was much honoured by God in Life and Death! And that his Brother Mr. *John Brainerd* succeeds in the honourable " Employ-

## A P P E N D I X.

“ Employment of Missionary, at the new *Indian* Town  
 “ which they have properly enough nam'd *Bethel*;  
 “ where he bids fair to follow the Footsteps of his de-  
 “ ceas'd Brother, not only in his Piety, but in his Abi-  
 “ lities, Activity, and Zeal for the Kingdom of God,  
 “ and that he meets with great Encouragement and Ac-  
 “ ceptance amongst the *Indians*; whose Congregation  
 “ and *English* School continue to prosper and increase,  
 “ by New-Comers from other *Indian* Countries.

'Tis here to be noted, that the said honourable So-  
 ciety in *Scotland* do maintain another Missionary amongst  
 the *Indians* in *Long-Island*, where he labours to instruct  
 and convert both young and old, not without some  
 Hopes of Success.

If these hopeful Proceedings of *civilizing* as well as  
*christianizing* the poor Savages of *America*, shall conti-  
 nue to increase, the Benefits which, even on *political*  
 and *mercantile* Considerations, will thereby hereafter ac-  
 crue to *Great Britain*, may well merit the Attention of  
 the Publick: Seeing by bringing the *Indians* to live in  
 a regular Way, (a Difficulty till now thought insur-  
 mountable) with fix'd Habitations and Farms, his Ma-  
 jesty may thereby in time have a large Addition of  
*settled* Subjects in *America*, who may hereafter prove  
 greatly instrumental in the Improvement and Cultiva-  
 tion of the waste Lands there, as also in raising Mate-  
 rials thereon for our own Commerce and Manufactures.  
 It seems therefore to be of no small Importance to *Great*  
*Britain* that all possible Endeavours be used for the Con-  
 version of the *Indians*, in and bordering on our Colonies  
 in *America*, to the *Christian* Religion, even on the Score  
 of mere human Policy alone; since by *christianizing* of  
 them, their becoming *civiliz'd* almost naturally follows.  
 Thus the promoting of this excellent Work is, in effect,  
 as much our Interest with respect to this World, singly  
 considered, as it is our highest Duty and Interest with  
 respect to Eternity. It is therefore to be hop'd that all  
 such as have these united Considerations in their Sight,  
 will in their several Stations, and according to their re-  
 spective Abilities, contribute to strengthen the Hands  
 of a Society, which not only supports a great Number  
 of Schools at home, in the *Highlands* and Isles adjacent,  
 but does likewise use their utmost Endeavours to spread  
 the Gospel into the remotest Parts of the *British* Empire.

